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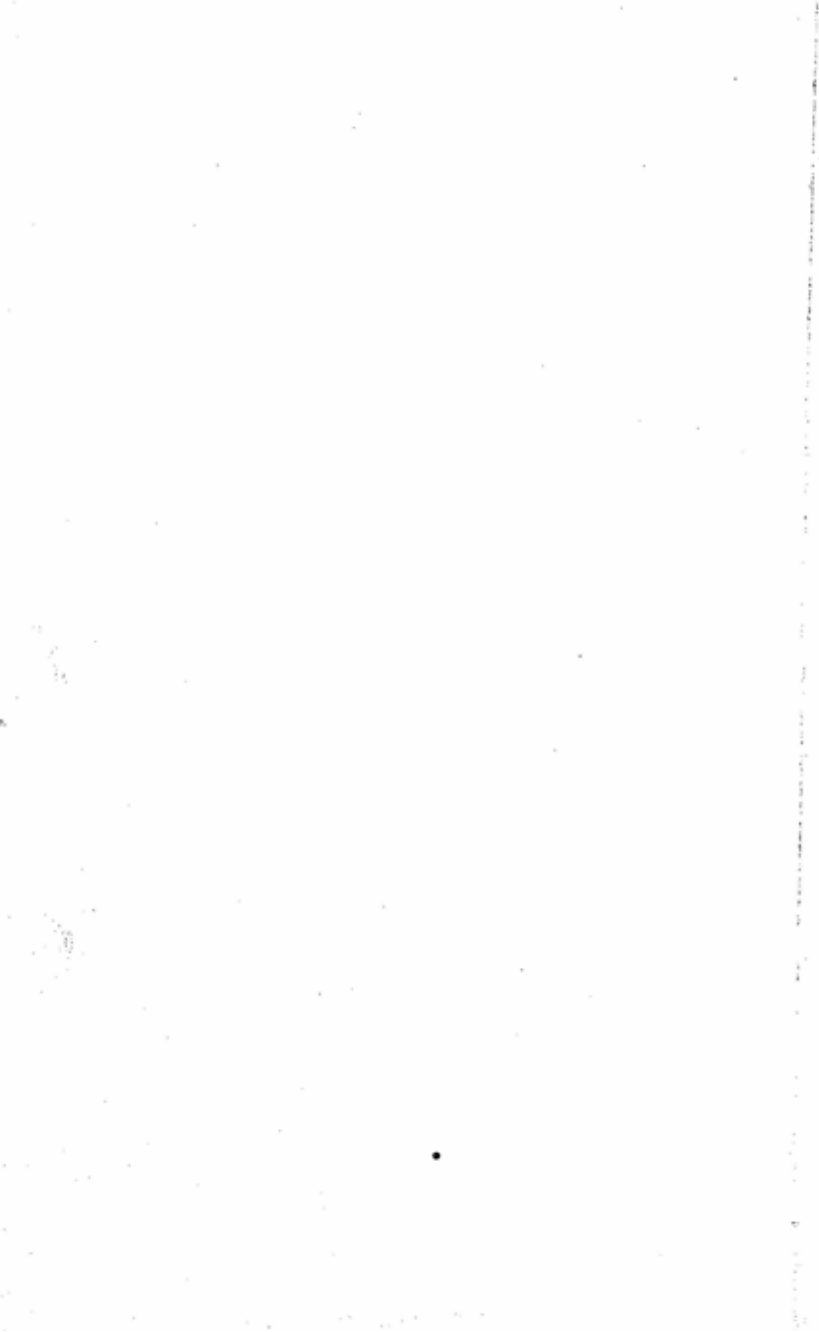
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THE THOUSAND AND ONE NIGHTS

VOL. III

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THE THOUSAND AND ONE NIGHTS:
THE ARABIAN NIGHTS'
ENTERTAINMENTS

TRANSLATED BY
EDWARD WILLIAM LANE

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STANLEY LANE-POOLE, M.A., LITT.D.

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VOL. III



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THE THOUSAND AND ONE NIGHTS

CHAPTER XVII

[NIGHTS 357-371]

THE STORY OF THE MAGIC HORSE

THERE was, in ancient times, in the country of the Persians,¹ a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens ; and he had a male child, like the moon. He observed two annual festivals, that of the New-year's-day, and that of the Autumnal Equinox ;² and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants : the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants : and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals,³ there came in to him three sages : with one of them was a peacock of gold ; and with the second, a trumpet of brass ; and with the third, a horse of ivory and ebony : whereupon the King said to them, What are these things, and what is their use ? The owner of the peacock answered, The use of this peacock is, that whenever an hour

of the night or day passeth, it will flap its wings, and utter a cry.⁴ And the owner of the trumpet said, If this trumpet be placed at the gate of the city, it will be as a défender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use. So the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and shewed him a turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and, lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so, he saw a thing like the head of a

cock, on the horse's right shoulder, and the like on the left shoulder : so he said, I see not any indication except these two buttons. And he turned the button that was on the right shoulder ; upon which the horse bore him upwards with increased velocity into the sky : so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it ; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety ; and when he saw this, and knew the uses of the horse, his heart was filled with joy and happiness, and he thanked God (whose name be exalted !) for the favour that He had shewn him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day ; for in his ascent, the earth had become distant from him ; and he turned about the face of the horse as he desired, while it descended with him : when he would, he was carried downwards by it ; and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the earth, and began to look at its countries and cities, which he knew not ; for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant, with trees and rivers : upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. He then made a circuit around the city, viewing it attentively, right and left. The day had nearly departed, and the sun was about to set : so he said within himself, I have not found any place in which to pass the night better than this city : I will therefore pass this night in it, and in the morning I will return to my family and my royal residence, and acquaint my family and my father with that which hath happened to me, and inform him of the things that mine eyes have seen. Accordingly he began to search for a place in which he might feel secure of the safety of himself and his horse, and where no one might see him ; and while he was thus engaged,

lo, he beheld, in the midst of the city, a palace rising high into the air, surrounded by a large wall with high battlements ; whereupon he said within himself, This place is agreeable.

He turned the button that caused the horse to descend, and ceased not to be carried downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse, praising God (whose name be exalted !), and began to go round about the horse, and to examine it, and said, By Allah, he who made thee thus was an expert sage ; and if God (whose name be exalted !) extend the term of my life, and restore me to my country and my family in safety, and reunite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon the roof of the palace until he knew that the inmates had betaken themselves to sleep. Hunger and thirst pained him ; for since he had parted from his father he had not eaten food ; and he said within himself, Verily such a palace as this is not devoid of the necessities of life. He therefore left the horse in a place alone, and walked down to see for something to eat ; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble ; and he wondered at this place, and at the beauty of its construction ; but he heard not in the palace any sound, nor the cheering voice of an inhabitant. So he paused in perplexity, and looked to the right and left, not knowing whither to go. Then he said within himself, there is no better course for me than to return to the place in which is my horse, and to pass the night by it ; and when the morning cometh, I mount and depart.

But while he was addressing himself with these words, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was with a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif, resembling the splendid full moon, as the poet hath said :—

She came without appointment, in the gloom of nightfall, like the full moon in the dark horizon ;

Slender-formed ; there is none among the creation like her in excellence of beauty or the charms of disposition.

I exclaimed, when my eye beheld her beauty, Extolled be the perfection of the Creator of mankind !

I guard her from the eyes of every person by seeking refuge with the Lord of Men and of the Daybreak.*

That damsel was the daughter of the King of this city ; and her father loved her with so great an affection that he built for her this palace ; and whenever her heart was contracted, she used to come hither, together with her female slaves, and to remain here a day, or two days, or more ; after which she returned to the palace where she generally resided. It happened that she came that night for the sake of diversion and dilatation of the mind, and she walked among the female slaves, attended by a eunuch armed with a sword ; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-vessels, and sported and rejoiced. Now while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words ; for thou art none other than a handsome person.

Now the son of the King of India had requested her of her father, and he had rejected him, because he was disagreeable in aspect ; and she imagined that the prince now before her was he who had demanded her in marriage. She then came to him, and embraced and kissed him, and seated herself with him. The female slaves, however, said to her, O our mistress, this is not the person who demanded thee in marriage of thy father ; for that person was hideous, and this is handsome ; and he who demanded thee of thy father, and whom he rejected, is not fit to be a servant to this person : but, O our mistress, verily this young man is one of high dignity. And after this, the female slaves went to

* *I.e.* by repeating the two Preventive Chapters of the Kur'an, cxiv and cxiii.

the prostrated eunuch, and roused him; whereupon he sprang up in alarm, and searched for his sword, not finding it in his hand. So the female slaves said to him, He who took thy sword, and laid thee prostrate, is sitting with the King's daughter.—Now the King had charged this eunuch with the office of guarding his daughter, in his fear for her from misfortunes and evil accidents.—The eunuch therefore arose, and went to the curtain, and when he raised it, he saw the King's daughter sitting with the King's son, and they were conversing together; and as soon as he beheld them, he said to the King's son, O my master, art thou a human being or a Jinni? To which the King's son replied, Wo to thee, O most ill-omened of slaves! How is it that thou regardest the sons of the royal Kisras as of the unbelieving devils?—Then, taking the sword in his hand, he said to him, I am the son-in-law of the King, and he hath married me to his daughter, and commanded me to introduce myself to her. So when the eunuch heard these words from him, he said to him, O my master, if thou be of the human species, as thou hast asserted, she is suited to none but thee, and thou art more worthy of her than any other.

The eunuch then went shrieking to the King; and he had rent his clothes, and thrown dust upon his head. And when the King heard his crying, he said to him, What hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words.—He therefore answered him, O King, go to the assistance of thy daughter; for a devil of the Jinn, in the garb of human beings, and having the form of the sons of the Kings, hath got possession of her: therefore seize him. And when the King heard these words from him, he thought to slay him, and said to him, How came it to pass that thou wast neglectful of my daughter, so that this event befell her? He then went to the palace wherein was his daughter, and on his arrival he found the female slaves standing there, and said to them, What is it that hath happened to my daughter? They answered him, O King, while we were sitting with her, suddenly there rushed upon us this young man, who resembleth the full moon, and than whom we have never seen any one more handsome in countenance, with a drawn sword in

his hand ; and we inquired of him respecting his business, and he asserted that thou hadst married to him thy daughter : we know nothing more than this ; and we know not whether he be a human being or a Jinni ; but he is chaste and well bred, and doth not addict himself to that which is disgraceful. So when the King heard their words, his rage was cooled. He then raised the curtain by little and little, and looked, and beheld the King's son sitting with his daughter, conversing ; and he was of most comely form, with a face like the shining full moon.

The King could not control himself, through his jealousy for his daughter. He therefore raised the curtain and entered, with a drawn sword in his hand, and rushed upon them as though he were a Ghul. The King's son, on seeing him, said to her, Is this thy father ? She answered, Yes. And upon this, he sprang upon his feet, and, taking his sword in his hand, shouted at the King with an amazing cry which terrified him, and was about to attack him with the sword ; but the King, perceiving that the prince was stronger than he, sheathed his sword, and stood until the King's son came up to him, when he met him with courtesy, and said to him, O young man, art thou a human being or a Jinni ? The King's son replied, Were it not that I respect thy right and the honour of thy daughter, I had shed thy blood. How is it that thou derivest me from the devils, when I am of the sons of the royal Kisras, who, if they desired to take thy kingdom, would make thee totter from thy glory and dominion, and despoil thee of all that is in thy dwellings ?— So the King, on hearing his words, dreaded and feared him ; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of the Kings on their demanding her of me in marriage ? And who will save thee from my power, when, if I cried out unto my slaves and my young men and commanded them to slay thee, they would slay thee immediately ? Who then can deliver thee from my hand ?

The King's son, however, when he heard these words

from him, said to the King, Verily I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen any one more firm of heart, and superior in requital, and more glorious in authority and troops and guards than I am?—The King answered him, No, by Allah: but I would, O young man, that thou demand her in marriage publicly, that I may marry her to thee; for if I marry her to thee privately, thou wilt disgrace me by so taking her. And the King's son replied, Thou hast said well: but, O King, if thy slaves and servants and troops were to assemble against me and slay me, as thou hast imagined, thou wouldst disgrace thyself, and the people would be divided with respect to thee, some believing, and others accusing thee by falsehood. It is my opinion that thou shouldst relinquish this idea, and adopt the course that I will point out to thee.—So the King said, Propose what thou wilt. And the King's son rejoined, What I propose to thee is this: either that thou meet me in single combat, and he who killeth the other shall be more deserving and worthy of the kingdom; or else, that thou leave me this night, and when the morning cometh, that thou send forth to me thy soldiers and troops and young men; and acquaint me with their number. The King replied, Their number is forty thousand horsemen, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said, When the day beginneth, send them forth to me, and say to them, This person hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law.—And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth immediately to his Wezir, and to desire him to collect all the troops, and order them to equip themselves with their arms, and to mount their horses. So the eunuch went to the Wezir, and acquainted him with that which the King had commanded. And upon this the Wezir summoned the chiefs of the army, and the grandees of the empire, and ordered them to mount their horses, and to go forth equipped with the weapons of war.—Meanwhile, the King continued to converse with the young man, being pleased with his conversation and sense and good breeding; and as they were talking together, the morning arrived. The King therefore arose, and went to his throne, ordered his troops to mount, and caused an excellent horse, one of the best that he possessed, to be brought before the King's son, commanding that it should be equipped for him with handsome saddle and trappings. But the young man said to him, O King, I will not mount until I take a view of the troops, and observe them. And the King replied, It shall be as thou desirest. Then the King proceeded, with the young man before him, until they arrived at the horse-course, when the young man looked at the troops and their number. And the King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that he alone will overcome you and subdue you, and pretendeth that ye, even if your number amounted to a hundred thousand, would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses?—So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses and choose of them that which thou wilt.—He replied, None of thy horses pleaseth me, and I will mount none but the horse on

which I came. The King therefore said to him, And where is thy horse? He answered him, It is on the top of thy palace.—In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him, This is the first instance that hath appeared of thine insanity. O, wo to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying.—Then the King looked towards one of his chief officers, and said to him, Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily this is a thing the like of which we have never heard!—Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there; and he had seen none more handsome than it; and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman: but his case will soon appear to us; and perhaps he may be a person of great importance.—They then raised the horse upon their hands, and carried it without stopping until they came before the King, when they placed it before him; and the people assembled around it, gazing at it, and wondering at the beauty of its make, and at the beauty of its saddle and bridle. The King also admired it, and wondered at it extremely; and he said to the King's son, O young man, is this thy horse? He answered, Yes, O King, this is my horse, and thou shalt see a wonder performed by it. The King said to him, Take thy horse and mount it. But he replied, I will not mount it unless the troops retire to a distance from it. So the King commanded the troops that were around him to retire from it as far as an arrow might be shot.

Then said the young man, O King, I am going to mount my horse, and charge upon thine army, and disperse them to the right and left, and split their hearts. The King replied, Do what thou desirest, and pity them not; for they

will not pity thee. And the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah, it is a calamity! How shall we kill this young man with the comely face and the surpassing figure?—And another said, By Allah, ye shall by no means reach him unless after a great event; and the young man hath not done these deeds but from his knowledge of his own valour and preeminence.—And when the King's son had seated himself firmly upon his horse, he turned the pin of ascent. The eyes of the spectators were strained to see what he would do; and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you.—But his Wezir and lieutenants replied, O King, can any one catch the flying bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter, and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him; and she fell into a violent sickness, and took to the pillow. So when her father saw her in this state he pressed her to his bosom, kissed her between the eyes, and said to her, O my daughter, praise God (whose name be exalted!) and thank Him for our escape from this crafty enchanter. He began to repeat to her the account of the deeds of the King's son that he had witnessed, describing to her how he had ascended into the air. But she listened to nought of her father's words; her weeping and wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor

drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man.—Such was her case.⁵

Now, as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of San'a. He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation: therefore, when his father saw him, he rose to him and embraced him, pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage nor the hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned, O my son, since thou absentedst thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach this horse henceforth, nor mount it after this day; for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had

happened to him with her father; and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

After this,⁶ they ate and drank and were merry; and there was with the King a handsome slave-girl, who played upon the lute; and she took the lute, and began to play upon it, singing of absence, before the King and his son; and she sang these verses:—

Think not that absence hath made me forget: for if I forget you,
what shall I remember?

Time passeth; but never shall our love for you end: in our love
for you we will die and be raised.

Then anxious thoughts were aroused in the mind of the King's son by his love of the damsel, the daughter of the King of San'a: so he rose and went to the horse and mounted it, and turned the pin of ascent; whereupon it soared with him into the air, and rose with him towards the upper region of the sky. And in the morning, his father missed him, and found him not: he therefore went up to the top of the palace, in a state of affliction, and he beheld his son mounting into the air; and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing.—But as to his son, he ceased not his course through the sky until he came to the city of San'a, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her

bosom. He said to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate, and had thine absence from me continued longer, I had perished without doubt.—O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation to all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake.—And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure?—He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt; for I will consent to that which thou requirest me to do, and will not oppose thee in any thing. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and, taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. Upon this the female slaves cried out, and informed the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father?—O my master, she answered, by Allah, that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by *my* love of thee from every thing else, even from my father and my mother. And when the King's

son heard her reply, he rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water. There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her, in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to shew to the damsel the seat of his power and the dominion of his father, and to inform her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a private chamber that was furnished for his father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare the procession of state, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner and with the most magnificent decorations, with all his soldiers and the grandees of his empire, and all his memluks and servants. The King's son also took forth, from his palace,

ornaments and apparel and such things as Kings treasure up, and prepared for the damsel a camel-litter of green and red and yellow brocade, in which he seated Indian and Greek and Abyssinian female slaves, and he displayed wonderful treasures. Then he left the camel-litter, with the persons that were in it, and went on before to the garden; and he entered the private chamber in which he had left the damsel, and searched for her; but found her not, nor did he find the horse. Upon this he slapped his face and rent his clothes, and began to go round about through the garden, with a mind confounded; after which, he returned to his reason, and said within himself, How did she learn the secret of this horse when I did not acquaint her with aught of it? But perhaps the Persian sage who made the horse hath found her, and taken her, as a requital for that which my father hath done unto him.—Then the King's son sought the keepers of the garden, and asked them who had passed by them, saying, Have ye seen any one pass by you and enter this garden? And they answered, We have not seen any one enter this garden except the Persian sage; for he entered to collect useful herbs. So when he heard their words, he was convinced that the person who had taken the damsel was that sage.

Now it happened, in accordance with destiny, that, when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the

horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour. The sage therefore went in to her, and kissed the ground before her; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words, she said to him, And where is the King's son? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession. But she said to him, O thou! could not the King's son find any one to send to me but thee?—And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face and the disagreeableness of my aspect deceive thee; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath especially chosen me to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee; for were it otherwise, he hath of memluks and black slaves, and pages and servants and dependants, an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride?—O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and, pressing her to him, bound her

tightly, while she knew not what he desired to do with her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! what meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee to me?—The sage replied, May Allah keep the King's son from every thing good; for he is base and vile!—O, wo to thee! she exclaimed; how is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied, He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he.—And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother!—And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks, until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel,

and her loveliness, said to her, O my mistress, what relation is this sheykh to thee? The sage hastily answered and said, She is my wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah, I know him not, and he is not my husband; but he took me away by force and stratagem. And when the King heard what she said; he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion.—Thus did it befall the sage and the damsel.

As to the King's son, he put on the apparel of travel, and, having taken what money he required, journeyed forth in a most evil state, and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and every one who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father mourning for her loss. So he returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting them. And it happened that he alighted at one of the Khans, and saw a party of the merchants sitting conversing; and he seated himself near them, and heard one of them say, O my companions, I have met with a wonderful thing.—And what was it? they asked. He answered, I was in a certain district, in such a city (and he mentioned the name of the city in which was the damsel), and I heard its inhabitants talking of a strange story, which was this:—The King of the city went forth one day to hunt, attended by a party of his associates and the grandees of his empire, and when they went forth into the desert, they passed by a verdant meadow, and found there a man standing, and by his side a woman

sitting, and with him a horse of ebony. As to the man, he was of hideous aspect, very horrible in form; and as to the woman, she was a damsel endowed with beauty and loveliness, and elegance and perfect grace, and justness of stature; and as to the ebony horse, it was a wonderful thing: eyes have not beheld its superior in beauty or in comeliness of make.—The persons present said to him, And what did the King with them? He answered, As to the man, the King took him, and asked him respecting the damsel, and he pretended that she was his wife, and the daughter of his paternal uncle. But as to the damsel, she declared that he lied in his assertion. So the King took her from him, and gave orders to beat him, and to cast him into the prison. And as to the ebony horse, I know not what became of it.—When the King's son therefore heard these words from the merchant, he approached him, and proceeded to question him with mildness and courtesy until he acquainted him with the name of the city and the name of its King; and when he knew the name of the city and that of its King, he passed the night happy; and in the morning he went forth on his journey.

He ceased not to prosecute his journey until he arrived at that city; but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and as to what art or trade he was skilled in; for so was the King's custom to question the strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailers, however, saw his beauty and loveliness, they could not bear to put him in the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I

am from the country of Persia, the country of the Kisras. And when they heard his answer, they laughed, and one of them said to him, O Kisrawi, I have heard the sayings of men, and their histories, and have observed their conditions; but I have neither seen, nor heard of, a greater liar than this Kisrawi who is with us in the prison. And another said, Nor have I seen any one more hideous than he in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect, who was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and walleth in his grief for himself, and suffereth us not to sleep.

Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him falleth into a calamity like that into which I have fallen.—And when the King's son heard these words of the sage, he spoke to him in the Persian

language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such a misfortune hath befallen thee as hath not befallen any beside thee?—And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the Persian language, Harjeh; and as to my country, it is the country of Persia; and I am of the men of science, especially the science of medicine; for I cure the sick and the mad; and for this purpose I travel about through the regions and cities, to profit myself by adding science to my science; and when I see a sick person, I cure him. This is my occupation.—And when the King heard his words, he rejoiced at them exceedingly, and said to him, O excellent sage, thou hast come to us at a time when we need thee. Then he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt desire. And the King's son, on hearing this, replied, May God confirm the power of the King! Describe to me every thing that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage.—He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers. So the King's son said within himself, It is my opinion that I should examine the horse before every thing else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed,

I will yet devise some stratagem to save my life. Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel.—The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse; whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself; and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures, spare my life and thine, and be patient and firm; for this is a place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Jinni, and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Jinni which hath afflicted thee will be dispelled from thee. Therefore if he come in to thee, address him with pleasant words, that he may see that thou hast recovered through my means, and so shall all that we desire be

accomplished.—And she replied, I hear and obey.—He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which shall rejoice her; for all that thou desirest of her shall be accomplished for thee.—The King therefore arose and went in to her; and when she saw him, she rose to him, and kissed the ground before him, and welcomed him; whereat the King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went in to her and saluted her, and she returned their salutation with the most courteous utterance and the most pleasant words. Then they attired her in royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions!—And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her, and the ebony horse that was with her must be taken with thee, that I may there confine from her the Jinni that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he sent forth the ebony horse to the meadow in which he had found the damsel with the horse and the Persian sage, and the King mounted with his troops, taking the damsel with him; and they knew not what he desired to do. And when they arrived at that meadow, the King's son who feigned himself a sage ordered that the damsel and the horse should be placed as far from the King and the troops as the eye could reach, and said to the King, With thy permission

and leave, I desire to burn perfumes, and to recite a form of exorcism, and imprison the Jinni here, that he may never return to her. After which, I will mount the ebony horse, and mount the damsel behind me; and when I have done that, the horse will move about with violent action, and walk forward until it cometh to thee, when the affair will be finished, and thou shalt do with her what thou wilt.—And when the King heard his words, he rejoiced exceedingly. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at him until he disappeared from before their eyes; and the King remained half a day expecting his return to him; but he returned not: so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father and his mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly.—Meanwhile, the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his wezirs went in to him, and began to console him, saying to him, Verily he who took the damsel is an enchanter; and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her.—And as to the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He

sent it to him by a messenger, bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was San'a of El-Yemen, he transmitted the letter, with the presents, to that King, who, on reading the letter, rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness; and every year he wrote to his father-in-law, and sent him a present.

Thus they continued until the King, the father of the young man, was taken from the world; and the young man reigned after him over his dominions. He ruled his subjects with equity, and conducted himself among them in a laudable manner; the country was subject to him, and the people obeyed him: and thus they remained, passing the most delightful and most agreeable and most comfortable and most pleasant life, until they were visited by the terminator of delights and the separator of companions, the devastator of palaces and the replenisher of the graves.—Extolled then be the perfection of the Living who dieth not, and in whose hand is the dominion that is apparent and the dominion* that is hidden!

CHAPTER XVIII

[NIGHTS 371—381]

THE STORY OF UNS-EL-WUJUD AND EL-WARD FI-L-AKMAM

THERE was, in ancient times, a King of great dignity, possessed of glory and absolute power, and he had a Wezir named Ibrahim, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminent polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was El-Ward fi-l-Akmam*; and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

NOW it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball. And on one of those days when he did so, the daughter of the Wezir sat at a lattice-window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers? The nurse replied, O my daughter, all of them are comely. Who then among them?—Wait, rejoined the damsel, until I point him out to thee. And she took an apple, and threw it upon

* The Rose in the Calyx; *i.e.* Rosebud.

him. So he raised his head, and beheld the Wezir's daughter at the window, resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her; and he recited the saying of the poet:—

Hath the archer shot me, or have thine eyes? Thou hast destroyed the heart of the enamoured on his looking at thee.
Hath the notched arrow been suddenly⁷ lanced at me from the midst of an army or from a window?

And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shewn to thee? She answered, His name is Uns-el-Wujud.* And upon this, she shook her head, and laid herself down upon her mattress; her mind was fired, and she uttered groans, and recited these verses:—

He hath missed not who named thee the Delight of the World, O thou who impartest both delight and liberality!⁸
O thou whose countenance resembleth the full moon, and whose face diffuseth light over all the creation!
Thou art without an equal among mankind, the sovereign of beauty, and I have witnesses to prove it.
Thine eyebrow is like a well-formed Nun; and thine eye, like Sad,† the work of the Benevolent.
Thy figure resembleth a fresh, slender branch; and if asked, thou givest every thing liberally.
Thou surpassest the horsemen of the world in assault, and in imparting delight, and in beauty and beneficence.

She then wrote these verses on a paper, which she wrapped in a piece of silk embroidered with gold, and put beneath the pillow. And one of her nurses was looking at her; so this nurse came to her, and proceeded to engage her with conversation until she slept, when she stole the paper from beneath the pillow, and read it. She therefore knew that she was affected with a violent passion for Uns-el-Wujud; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious

* Delight of the World.*

† Two Arabic letters.

to reproach.—Upon this, El-Ward fi-l-Akmam said to her, O my nurse, and what is the remedy for desire?—Its remedy, answered the nurse, is an interview.—And how can that be obtained? said the damsel. The nurse answered, O my mistress, it may be obtained by means of letters, and gentle words, and by many compliments and salutations; for this mode of proceeding bringeth lovers together, and by it things that are difficult are rendered easy; and if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business, and bear thy letter. And when El-Ward fi-l-Akmam heard these words from her, her reason fled, through joy; but she withheld herself from replying, that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal it to this woman until after I shall have tried her. Then the woman said to her, O my mistress, I saw in my sleep as though a man came to me and said to me, Thy mistress and Uns-el-Wujud love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience abundant good fortune. Now I have related to thee what I saw, and it is thine to decide.—And El-Ward fi-l-Akmam said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which she had written the verses, saying to her, Repair with this my note to Uns-el-Wujud, and bring me an answer to it. So she took it, and went with it to Uns-el-Wujud; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it, and understood its meaning, he wrote upon the back of it these verses:—

I soothe my heart in my passion, and conceal it; but my state interpreteth and sheweth my love.

When my tears flow, I say, My eye is sore—lest the censurer should see and understand my condition.

I was free from care, and knew not what was love; but have become enamoured, and with enslaved heart.
 I submit to you my case, complaining of my passion and my ecstasy, in the hope that you will pity, and shew mercy:
 I have written it with the tears of my eye, that perchance it may explain to you the love with which you have affected me.
 God guard a face that is veiled with loveliness! The full moon is its slave, and the stars are its servants.
 In beauty, I have never beheld her equal; and from her motions, the branches might learn to wave.
 I beg, without imposing on yourself a trouble, that you will pay us a visit; for we should highly esteem it,
 I give you my soul—perhaps you will accept it—for to me, union will be Paradise, and aversion will be Hell.

Then he folded the letter, kissed it, and gave it to her, saying to her, O nurse, conciliate the favour of thy mistress. She replied, I hear and obey. And she took from him the letter, and returned to her mistress, and gave it to her; and she kissed it, and put it on her head; after which, she opened it and read it, and understood its meaning; and she wrote beneath it these verses:—

O thou whose heart is enamoured by our beauty, have patience in thy love, and perhaps thou wilt obtain us.
 When we knew that thine affection was true, and that the passion that hath afflicted our heart had afflicted thine,
 We would have granted thee the union thou desirest, and more; but were prevented doing so by our chamberlains.
 When the night becometh dark, through the excess of our love, fires are kindled within our bosoms,
 And sleep is driven away from our beds, and often are our bodies afflicted by our passion.
 An imperative law in love's code is concealment. Raise not the curtains that are lowered over us.
 My bosom is filled with love of the gazelle. Would that he were never distant from our home!

And when she had finished her verses, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Wezir came forth from the Harim, and seated himself upon his couch, and the eunuch who had picked up the paper repaired

to him. So while the Wezir was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Wezir therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter; whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter El-Ward fi-l-Akmam to Uns-el-Wujud; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Wezir, O my lord, there is no profit in weeping. The right opinion is this: that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter.—And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultan loveth Uns-el-Wujud with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultan; Uns-el-Wujud being a favourite with the Sultan; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case?—She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rek'ahs, the prophetic ordinance for seeking to be directed aright; and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kunuz¹⁰ is a mountain called the Mountain of the Bereft Mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty: therefore make for her a place there.

So the Wezir agreed with his wife that he should build there an impregnable palace, and place her in it, and put

with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Uns-el-Wujud with the transport of passion that she experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow: and what she wrote consisted of these verses:—

By Allah, O house, if the beloved pass by, in the morning, saluting
with the signals of lovers,
Give him from us a pure and fragrant greeting; for he knoweth not
where we pass the evening;
And I know not whither they have journeyed with us, proceeding
quickly, and lightly equipped,
By night, when the birds of the thicket, perched upon the branches,
bewail us and announce our fate;
The tongue of their condition saying, Alas, for the bereavement
effected by the disjunction of the lovers!
When I saw that the cups of separation were filled, and fate would
by force make us drink them undiluted,
I mixed them with becoming patience, to excuse myself; but now
patience consoleth us not for the loss of you.

And when she had finished her verses, she mounted, and they journeyed with her, crossing the deserts and wastes, and the plain and rugged tracts, until they arrived at the Sea of the Kunuz, when they pitched the tents upon the shore, and built for her a great vessel, in which they embarked the damsel and her household. The Wezir had commanded them, that, when they had arrived at the mountain, and had taken her into the palace, together with her household, they should return with the vessel, and, after they had landed, that they should break it up. So they went and did all that he had commanded them, and returned weeping for that which had happened.—Such was their case.

But as to Uns-el-Wujud, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultan. And he passed in his way by the door of the Wezir, as he was wont to do, in the hope that perhaps he might see some one of the Wezir's dependants whom he was accustomed to see ; and he looked at the door, and beheld the verses above-mentioned written upon it. On seeing them he became unconscious of his existence ; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came ; when he concealed his case, and disguised himself ; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night, and the next day until the heat of the sun became fierce, and the mountains were of a burning heat, and thirst violently oppressed him ; but he beheld a tree, and found by the side of it a stream of water. So he went to that tree, and seated himself in its shade, on the bank of that stream, and desired to drink ; but he found that the water had no taste in his mouth. His complexion had changed, his face had become sallow, and his feet were swollen by walking and toil ; and he wept violently, pouring forth tears, and recited these verses :—

The lover is intoxicated by his passion ; but when his desire increaseth, he recovereth.

Distracted in his love, ardent, bewildered, he findeth no abode nor food that pleaseth him.

How can life be agreeable to the enamoured who is parted from the object of his love ? Were it so, it were wonderful.

I melt when I burn with transport for her, my tears flowing down upon my cheek in torrents.

Shall I see her, or see any one from her abode by whom the afflicted heart may be cured ?

And when he had ended his verses, he wept until he wetted the ground. Then rising forthwith he proceeded from that place ; and as he journeyed on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as

large as a cupola, and his mouth wider than a door, with teeth like the tusks of the elephant. When Uns-el-Wujud beheld him, he made sure of destruction, and, turning his face towards the Kibleh, he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultan of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire.—And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws; and Uns-el-Wujud, on seeing him do thus, recited these verses:—

Lion of the desert, wilt thou kill me before I meet with her who
hath enslaved me?

I am not game; nor am I fat: the loss of my beloved hath wasted
me away,

And estrangement from her hath so consumed me that I am like
a phantom wrapped in grave-clothes.

O Abu-l-Harith! * O lion of strife! make not the censors to
rejoice at my anguish.

I am burning with love, my tears have drowned me, and the
absence of the beloved hath troubled my mind,

And my thoughts of her in the darkness of night have made me
unconscious of my existence.

And as soon as he had finished his verses, the lion arose and walked gently towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Uns-el-Wujud behind him, for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Uns-el-Wujud beheld the track of travellers in the desert, and

* "Father of gains," one of the numerous names of the lion, as prince of the beasts of prey.

knew it to be that of the people who accompanied El-Ward fi-l-Akmam. He therefore followed this track; and when the lion saw that he did so, and that he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Uns-el-Wujud proceeded along the track for days and nights, until he approached a roaring sea, agitated with waves; and the footmarks reached to the shore of the sea, and there ended. So he knew that the people had embarked in a vessel on the sea and pursued their course over it; in consequence of which, his hope of finding them was then cut off, and he poured forth tears, and recited these verses:—

Distant is the place I seek, and my patience hath failed. How
can I advance to her over the abyss of the sea?
Or how can I be patient when my vitals are consumed by love of
her, and I have exchanged sleep for wakefulness?
Since the day when she journeyed forth from her home, my heart
hath been inflamed with a vehement fire.
Like Seyhun and Jeyhun * and Euphrates are my tears: they form
a flood more copious than deluge and rain.
My eyelids are sore from continual weeping, and my heart is
tortured with fire and sparks.

And after reciting some more verses, he fell down in a fit, and he remained in it a long time. Then, recovering, he looked to the right and left; but saw no one in the desert; and he feared for himself on account of the wild beasts.

So he ascended a high mountain, and while he was upon it, he heard the voice of a human being, speaking in a cave; and he listened to him, and, lo, he was a devotee, who had forsaken the world, and occupied himself with devotion. He knocked at the door of the cave three times; but the devotee answered him not, nor came forth to him; and upon this, he uttered groans, and recited these verses:—

How can I find means to attain my desire, and be relieved from
anxiety and trouble and weariness?
All terrors have united to render me aged in heart and head in the
time of my youth,
And I find not any to aid me in my passion, nor a friend to
alleviate my transport and toil.

* The rivers Jaxartes and Oxus.

How great are the troubles that I have suffered! Fortune seems turned entirely against me.

Oh, for mercy on the ardent and agitated lover, who hath drunk the cup of separation and abandonment!

Fire is in his heart, and his bowels are destroyed, and the pain of disjunction hath deprived him of reason.

How terrible was the day when I came to her abode, and beheld what was written upon the door!

I wept in my anguish till I wetted the ground; but concealed my case from the near and the distant.

O thou devotee who art idle in thy cave, as though thou hadst tasted and been captivated by love!

After all that I have suffered, if I gain my object, I shall not remember anxiety or fatigue.

And when he had ended his verses, lo, the door of the cave was opened, and he heard a person saying, Alas! Mercy!—So he entered the door, and saluted the devotee, who returned his salutation, and said to him, What is thy name? He answered, My name is Uns-el-Wujud. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Uns-el-Wujud, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked, and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not are the people whom thou seekest, O Uns-el-Wujud. In that case, thine anxiety must be great, and thou art excused: but there existeth no lover who hath not endured griefs.—Then the devotee recited these verses:—

Uns-el-Wujud, dost thou think me free from care, when desire and transport kill me and resuscitate me?

I have known love and passion from my early years, since I was an infant nourished by milk.

Long I struggled with Love, till I became notorious: if thou ask respecting me, he will know me.

Lovesick and pining, I drank the cup of passion, and well nigh
perished by the wasting of my body.
I was strong; but my strength became impaired, and the army of
my patience fell beneath the swords of the eyes.
Hope not for union with the beloved without torment; for oppos-
ites are ever leagued together.
Love hath decreed against all its votaries, that relinquishment is
forbidden as a wicked heresy.

Then the devotee arose and came to Uns-el-Wujud, and
embraced him, and they both wept so that the mountains
resounded with their cries. They ceased not to weep until
they both fell down senseless; and when they recovered,
they made a vow to be brothers in God (whose name be
exalted!); after which, the devotee said to Uns-el-Wujud,
I will this night pray, and beg of God to be rightly directed
as to the course which thou shouldst pursue. And Uns-el-
Wujud replied, I hear and obey.

Meanwhile, when the people had arrived with El-Ward
fi-l-Akmam at the mountain, and taken her into the palace,
and she beheld it, and beheld its order, she wept, and said,
By Allah, thou art a beautiful place; but thou wantest the
presence of the beloved in thee. And she saw birds in that
island: so she ordered one of her attendants to set a snare
for them, and catch some of them, and whenever he caught
any, to put them in cages within the palace: and he did as
she commanded him. Then she sat at a lattice-window of
the palace, and, reflecting upon the events that had befallen
her, her desire and transport and distraction increased; and
she shed tears, and recited these verses:—

O, to whom shall I complain of the desire that I suffer, and my
grief, and my disjunction from my beloved,
And the flame that rageth within my bosom; but which I shew
not, in my fear of the watcher?
I have become extenuated like a tooth-pick, by estrangement and
ardour and lamentation.
Where is the eye of the beloved to see how my state hath become
like that of the distracted?
They tyrannized over me when they confined me in a place to
which he can never come.
I beg the sun to give a thousand salutations, at the time of its
rising, and again at its setting,
To the loved-one who shameth the full moon in beauty, and sur-
passeth in figure the slender branch.

If the rose be compared to his cheek, I say of it, Thou resemblest it not if thou be not of my portion.

The moisture of his mouth is like pleasant wine that would cool me when a fire flameth within me.

How can I give him up who is my heart and my soul, a cause of wasting and sickness to me, but my beloved and my physician !

And when the darkness of night overshadowed her, her desire became more violent, and again she reflected upon past events, and recited some verses commencing thus :—

It is dark, and my transport and disease are excited, and desire provoketh my usual pain.

The torment of separation is constant in my bosom, and trouble of mind hath rendered me destitute.

Now to return to Uns-el-Wujud :—the devotee said to him, Descend into the valley, and bring me, from the palm-trees, some of their fibres. So he descended, and brought him some of the fibres of the palm-trees ; and the devotee took them and twisted them, and made of them a kind of net, like those used for carrying straw ; after which he said, O Uns-el-Wujud, in the midst of the valley is a kind of gourd ¹¹ that groweth up and drieth upon its roots : go down then to it, fill this net with the gourds, and tie it, and throw it into the sea : then place thyself upon it, and proceed upon it into the midst of the sea : perhaps thou wilt attain thy desire ; for he who risketh not himself will not gain his object. To this, Uns-el-Wujud replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him ; and when he arrived, upon the net, in the midst of the sea, there came upon him a wind which propelled him with the net until he disappeared from before the eyes of the devotee. He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird, distressed by hunger and thirst ; but he found, in that place, rivers flowing, and birds warbling upon the branches, and fruit-bearing trees of the same and of

different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate, and found it closed; and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Uns-el-Wujud sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahan, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily, Ispahan is my native place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition.—And after he had saluted him and wished him long life, he led him into the court of the palace, where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were warbling, and singing the praises of the Requiting King. On his coming to the first of them, he looked at it; and, lo, it was a turtle-dove; and when it saw him, it raised its voice, crying, O Bountiful! Whereupon Uns-el-Wujud fell down in a fit; and on his recovering, he uttered groans, and recited these verses:—

- O turtle-dove, art thou enamoured like me? Pray then to the
Lord, and warble, O Bountiful!
Is this thy cry occasioned by merriment, or is it by desire dwelling
in the heart?
If thou moanest from transport on account of the beloved that hath
gone, and left thee wasted and pining,
And like me thou hast lost the object of affection, disjunction must
manifest long-felt rapture.
O, may Allah guard a faithful lover! I will not relinquish her
though my bones decay.

And when he had finished these verses, he wept until again he fell down in a fit; and after he had recovered, he went on to other cages, and addressed, in a similar manner, a ring-dove, a hezar,* a nightingale, and a wood-pigeon, which last appeared as though it would utter these verses in reply:—

O thou lover, thou hast brought to my remembrance the time when
 my early strength failed,
 And an object of love, of whose form I was enamoured, endowed
 with surpassing and tempting beauty,
 Whose voice, as he sat upon the branches on the sand-hill, diverted
 me from listening to the sounds of the flute.
 A fowler set for him a snare, and took him, while he cried, O,
 that he would leave me at large!
 I hoped that he might be a man of compassion; or that, seeing me
 to be a lover, he would pity me.
 But God overthrew him after he had thus with cruelty parted me
 from my beloved.
 My desire for him hath become excessive, and hath tortured me
 with the fire of disjunction.
 May Allah guard an impassioned lover, who hath struggled with
 love and hath known my sadness,
 And, seeing me so long imprisoned in my cage, will in mercy loose
 me that I may fly to my beloved.

He then looked towards his friend, the man of Ispahan, and said to him, What is this palace, and what doth it contain, and who built it? The man answered him, The Wezir of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them.—So he said within himself, My desire is accomplished; but the time to wait is long.

Now during this period, El-Ward fi-l-Akmam found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her; and she poured forth tears, and recited these verses:—

* A kind of nightingale, of "a thousand" (hezar) notes.

They have cruelly confined me from my beloved, and made me to
taste of anguish in my prison.
They have tortured my heart with the fires of love, by preventing
my beholding him.
In a lofty palace have they imprisoned me, on a mountain placed
in the midst of the sea.
If they would have me forsake him, their wish is vain, for my love
is become more trying.
How can I forsake him, when the origin of all that I suffer hath
been the beholding his face?
The whole of my day is passed in sorrow, and the night I spend in
thinking upon him.
Remembrance of him cheereth me in my solitude, while I find
myself destitute of his presence.
Would that I knew if, after all this, fortune will consent to my
heart's desire!

She then went up to the roof of the palace, and, taking
some garments of the stuff of Ba'labekk, tied herself by
them, and let herself down until she came to the ground.
She was attired in the most magnificent of her apparel, and
on her neck was a necklace of jewels. And she proceeded
over the adjacent deserts and wastes until she came to the
shore of the sea, when she saw a fisherman going about in
his vessel upon the sea to fish. The wind had cast him
towards that island, and he looked, and saw there El-Ward
fi-l-Akmam; but when he beheld her, he was frightened at
her, and steered away his boat in flight. So she called
him, making many signs to him, and recited some verses,
informing him that she was a human being (not a Jinniyeh,
as he feared), and explaining her case; on hearing which,
the fisherman wept and sighed and lamented, remembering
what had happened to himself in the days of his youth,
when love overpowered him, and his desire was violent, and
his transport and distraction were excessive, the fires of
passion burning him; and he replied to her in verse, telling
her that he had been afflicted by love from his youth. He
then made fast his vessel to the land, and said to her,
Embark in the vessel, that I may transport thee to what-
soever place thou desirest. So she embarked in the vessel,
and he set it afloat with her, and when it had proceeded a
little way from the land, there blew upon it a favourable
wind, and the vessel advanced rapidly until the land

disappeared from before their eyes. The fisherman then knew not whither to steer; and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name be exalted!), and the vessel bore them on until it came to a city on the shore of the sea, where the fisherman desired to make it fast.

In this city was a King of great power, named Dirbas. He was at that time sitting with his son in his palace, and they were looking from a window, and, casting their eyes towards the sea, they saw that vessel; and on their observing it attentively, they found that there was in it a damsel like the full moon in the sky, having, in her ears, earrings of costly balass rubies, and on her neck, a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandees or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou, and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibrahim, the Wezir of the King Shamikh, and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end, hiding from him nothing; after which, she uttered groans, and recited some verses; and the King, on hearing them, was convinced of her transport and desire, and was moved with compassion for her; and he said to her, Thou hast no cause of fear nor of terror. Thou hast attained thy wish; for I must accomplish for thee what thou desirest, and procure for thee what thou seekest: and hear from me these words.—Then he recited these verses:—

Daughter of the noble, thou hast gained thine object. Receive good tidings, and fear not here fatigue.

This day will I collect wealth, and I will send it to Shamikh, attended by horsemen and heroes:

I will send to him bags of musk, and brocade, and white silver also will I send, and gold.

Yea ; and my letters shall inform him for me that I am desirous of alliance with him ;
And to-day will I use endeavours to aid thee, that what thou wishest for may be hastened.
I have tasted of love long, and known it, and excuse the person who hath drunk the same cup.

And when he had ended his verses, he went forth to his troops, and, having summoned his Wezir, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shamikh, saying to him, Thou must without fail bring to me a person who is with him, named Uns-el-Wujud ; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Uns-el-Wujud, thy dependant, and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father.—Then the King Dirbas wrote a letter to the King Shamikh, to the effect above mentioned, and gave it to his Wezir, strictly charging him to bring Uns-el-Wujud, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Wezir therefore replied, I hear and obey,—and repaired with the present to the King Shamikh. And when he came to him, he delivered to him the salutation of the King Dirbas, and gave him the letter and the present that he had brought. But when the King Shamikh saw them, and read the letter, and saw the name of Uns-el-Wujud, he wept violently, and said to the Wezir who was sent to him, And where is Uns-el-Wujud ? For he hath gone away, and we know not where he is. Bring him then to me, and I will give to thee double the presents thou hast brought.—Then he wept and sighed and lamented, poured forth tears, and recited these verses :—

Restore unto me my favourite : I am not in want of wealth ;
Nor do I wish for presents of jewels or of pearls.
I brought him up an infant, upon the bed of fondness,
And verily I am mourning and troubled for him in mind.

And after this, he looked towards the Wezir, who had brought the present and the letter, and said to him, Repair

to thy lord, and inform him that Uns-el-Wujud hath been absent for a year, and his lord knoweth not whither he hath gone, nor hath he any tidings of him. But the Wezir replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Wezir, and shalt not enter my city. How then can I go to him without him?—So the King Shamikh said to his Wezir Ibrahim, Go thou with him, accompanied by a party of men, and search for Uns-el-Wujud in every quarter. And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Wezir of the King Dirbas, they proceeded in search of Uns-el-Wujud; and whenever they passed by Arabs or any people, they inquired of them respecting Uns-el-Wujud, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and the deserts and wastes, until they arrived at the shore of the sea; when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Wezir of the King Dirbas said to the Wezir of the King Shamikh, On what account is this mountain so named? And the latter answered, For this reason:—A Jinniyeh sojourned upon it in ancient times, and that Jinniyeh was of the Jinn of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Jinn, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this mountain in their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children;

whereupon they said, Is there here a bereft mother?—And the Wezir of the King Dirbas wondered at these words.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibrahim, the Wezir of the King Shamikh, kissed his hands. And the Wezir Ibrahim entered the palace, and found in its court a poor man among the servants; and he was Uns-el-Wujud. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world. He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time. And upon this, he poured forth tears, and recited these verses:—

O thou mansion, the birds of which were singing, and the thresholds
whereof were fortunate,
Until the enamoured came to thee bewailing his desire, and beheld
the doors opened!
Would that I knew where my soul is gone, that was lately in a
mansion whose mistress now is distant!
It was stored with every thing magnificent, and its chamberlains
were happy and exalted,
And they clothed it with draperies of brocade. O, whither hath
its mistress departed?

Then he wept and sighed and lamented, and said, There is no resource against that which God hath ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Ba'labekk tied to the battlements and reaching to the ground. So he knew that she had descended from that place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil; and he uttered groans, and recited these verses:—

I came to the abode of the beloved, hoping, by beholding her, to
assuage my transport and affliction;
But I found her not in it, nor found I there aught save an ill-
omened raven and owl;

And the scene seemed to tell me, Thou hast acted cruelly, in severing the two desirous lovers:
So taste thou the grief which they have tasted, and live in sorrow, weeping and burning.

He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so; but found her not.—Meanwhile, Uns-el-Wujud, when he was assured that El-Ward fi-l-Akmam had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the Requirer.

Now when they despaired of finding Uns-el-Wujud, and the heart of the Wezir Ibrahim was troubled by the loss of his daughter El-Ward fi-l-Akmam, the Wezir of the King Dirbas desired to return to his country, though he had not attained his desire by his journeys. So the Wezir Ibrahim began to bid him farewell; and the Wezir of the King Dirbas said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that, I will send him to Ispahan, since it is near unto our country. The Wezir Ibrahim replied, Do as thou desirest. And each of the Wezirs departed to his own country. The Wezir of the King Dirbas took with him Uns-el-Wujud, still insensible, and proceeded with him three days, during which he continued in his fit, carried on mules, and not knowing whether he was carried or not. So when he recovered from his fit, he said, In what place am I? And they answered him, Thou art with the Wezir of the King Dirbas. Then they went to the Wezir, and informed him that he had recovered; whereupon he sent to him rose-water, and sherbet of sugar, and they gave him to drink, and revived him. And they continued their journey until they approached the city of the King Dirbas, when the King sent to the Wezir, saying to him, If Uns-el-Wujud be not with thee, come not to me ever. When, therefore, he read the order of the King, it afflicted him. Now the Wezir

knew not that El-Ward fi-l-Akmam was with the King, nor did he know the reason of the King's sending him to Uns-el-Wujud, nor the reason of his desiring the alliance with him; and Uns-el-Wujud knew not whither they were going with him, nor that the Wezir was sent to seek for him; nor did the Wezir know that this was Uns-el-Wujud. And when the Wezir saw that he was recovered, he said to him, Verily the King hath sent me on a business, and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city.—And what, said Uns-el-Wujud, is the business of the King? The Wezir therefore related to him the whole story; and Uns-el-Wujud said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Uns-el-Wujud.

So the Wezir rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And thereupon he mounted, taking him with him, and conducted him to the King; who, when they came to him, said to the Wezir, Where is Uns-el-Wujud? To which Uns-el-Wujud replied, O King, I know where Uns-el-Wujud is. And the King called him near to him, and said, In what place is he? He answered, In a place very near: but inform me what thou desirest of him, and then will I bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and, having gone with him into a closet, acquainted him with the story from first to last; whereupon Uns-el-Wujud said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Uns-el-Wujud quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Uns-el-Wujud, and a cause of grief to the envious. Then he smote the hearts of beholders by his glances, and recited these verses:—

The mention of the beloved cheereth me in my solitude, and dispelleth my desolate feelings in estrangement.

I know no fountain but that of tears, which, flowing from mine eye, assuage my anguish.

My longing is violent: none like it existeth; and the story of my love and affection is wonderful.

I pass my night with sleepless eyelid, and walk in my passion
 between Hell and Paradise.
 I possessed becoming patience ; but have lost it ; and love's only
 gift to me is affliction.
 I am wasted by the pain of separation from her, and longing hath
 changed my aspect and form,
 And mine eyelids are wounded by my tears, the flowing of which
 I cannot prevent.
 My strength is impaired, and I have lost my heart ; and how many
 griefs in succession have I suffered ?
 And my heart and my head are alike aged by the loss of a
 mistress, the most beautiful of mistresses.
 In spite of her our disjunction took place, and her only desire is to
 find and meet me.
 Will fortune, after separation and distance, grant me the enjoyment
 of union with my beloved,
 Close the book of estrangement after opening it, and efface my
 trouble by the comforts of meeting ?
 And shall my beloved be my cup-companion, and my griefs be
 exchanged for pure delights ?

And when he had finished his verses, the King said to him,
 By Allah, ye are two sincere lovers, and in the heaven of
 beauty two shining stars ; and your case is wonderful, and
 your affair extraordinary. Uns-el-Wujud then said to the
 King, Where is El-Ward fi-l-Akmam, O King of the age ?
 He answered, She is now with me. And he summoned the
 Kadi and witnesses, performed the ceremony of the contract
 of her marriage to him, and treated him with honour and
 beneficence ; and he sent to the King Shamikh, informing
 him of all that had happened to him with respect to Uns-el-
 Wujud and El-Ward fi-l-Akmam.

On hearing this, the King Shamikh rejoiced exceedingly,
 and sent to the King Dirbas a letter, the purport of which
 was this :—Since the ceremony of the contract hath taken
 place at thy residence, it is fit that the festival and the con-
 clusion of the marriage be at mine.—He prepared the camels
 and horses and men, and sent for them ; and when his letter
 was brought to the King Dirbas, he aided them with a great
 sum of money, and sent them with a party of his soldiers,
 who proceeded with them until they entered their city ; and
 it was a noted day : none more remarkable had ever been
 witnessed. The King Shamikh collected all the mirth-
 exciting instruments of music, and made banquets ; and

thus they continued seven days ; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Uns-el-Wujud went to El-Ward fi-l-Akmam, and embraced her ; and they sat weeping from the excess of joy and happiness ; and El-Ward fi-l-Akmam recited these verses :—

Happiness hath come, dispelling care and grief. We are united,
and have mortified our enviers.
The fragrant zephyr of union hath blown, and revived the heart and
the bowels and the body ;
And the beauty of delight hath appeared with perfumes, and our
drums of glad tidings have been beaten around us.¹²
Do not imagine that we are weeping from grief ; for it is from joy
that our tears have flowed.
How many terrors have we seen ! but they have passed ; and we
have borne with patience what roused up anguish.
One hour of union hath made me forget what rendered us gray
from excess of terror.

Then they embraced each other, and continued to do so until they fell down senseless from the delight of finding themselves together ; and when they recovered, Uns-el-Wujud recited these verses :—

O how sweet are the nights of the fulfilment of promise, when the
beloved is just to me,
And when we are uninterruptedly united, and an end is put to our
estrangement,
And fortune cometh with favours to us, after turning away from us
in aversion !
Prosperity hath set up her standards for us, and we have drunk
from her hand a cup of pleasure ;
And we have met, and complained to each other of sorrow, and of
nights during which we have suffered oppression ;
But now we have forgotten our griefs, O my mistress ; and may
the Compassionate pardon what is past !
How delightful is life, and how sweet is it ! Union hath only
increased my passion.

And after this, they embraced again, and continued carousing, and reciting verses and pleasant tales and histories, until they were drowned in the sea of love ; and there passed over them seven days while they knew not night from day, through the excess of their delight and happiness and pleasure and joy. It was as though the seven days

were one day not succeeded by another; and they knew not the seventh day but by the coming of the musical instruments.* They then went forth from their chamber, and bestowed upon the people money and dresses. And they continued together in the most delightful of joys until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who changeth not nor ceaseth, and to whom every thing returneth!

* To entertain the guests received on the seventh day after a wedding.

ANECDOTES ¹⁸

[NIGHTS 381—424]

ANECDOTE OF A MAN AND HIS SLAVE-GIRL

It is related that a man of the inhabitants of El-Basrah purchased a slave-girl, whom he educated and instructed well; and he loved her extremely, and expended all his property in diversion and amusement while he lived with her, so that nothing remained in his possession, and excessive poverty afflicted him. The slave-girl therefore said to him, O my master, sell me; for thou art in need of my price, and I am moved with pity for thee by the state of poverty into which thou hast fallen. If thou sell me, and employ my price for thy support, it will be better for thee than my remaining with thee; and perhaps God (whose name be exalted!) will make thy means of subsistence ample.—So he assented to her proposal, on account of the straitness of his circumstances. He took her and went down with her to the market, and the broker offered her for sale to the Governor of El-Basrah, whose name was 'Abd-Allah Ibn-Ma'mar Et-Teymi; and she pleased him, and he bought her for five hundred pieces of gold, which sum he paid to her master. But when her master had received the money, and was about to depart, the slave-girl wept, and recited this couplet:—

May the money which thou hast collected delight thee! But for me,
nought remaineth save sorrow and anxiety.

I say to my grievously-oppressed soul, Mourn little or much: the
beloved is separated.

On hearing which, her master uttered groans, and thus replied:—

If thou have not any resource in this case, and find not aught but
death, yet excuse me.

Eve and morn the remembrance of you will console me, and comfort
a heart severely troubled.

Peace be on thee! Henceforth shall no visit nor meeting take place
between us unless Ibn-Ma'mar willeth.

And when 'Abd-Allah Ibn-Ma'mar heard their verses, and witnessed their sorrow, he said, By Allah, I will not be a means of separating you. It hath become evident to me that ye love one another: so take the money and the slave-girl, O man. May God bless thee in them both! for the separation of two lovers is painful to them.—They both,

therefore, kissed his hand, and departed; and they ceased not to live together until death parted them.—Extolled be the perfection of Him whom death doth not overtake!

ANECDOTE OF TWO VICTIMS OF LOVE

There was a graceful man of the tribe of 'Odhrach, who was never free from the passion of love for a single day. And it happened that he loved a beautiful woman of his tribe, and he sent messages to her during the space of some days; but she ceased not to treat him with cruelty and aversion until desire and transport and distraction afflicted him, and he fell into a violent sickness. He confined himself to the pillow, and relinquished sleep; his case became manifest to the people, and his passion notorious; his infirmity increased, and his pain became severe, so that he almost died. His family and the family of his beloved incessantly begged her to visit him; but she refused, until he was at the point of death, when they acquainted her with this, and at length she was moved with compassion for him, and granted him the favour of a visit. And upon his beholding her, his eyes poured forth tears, and, with a broken heart, he recited these words:—

By thy life, when thy corpse passeth by thee, borne upon the necks of
four men,
Wilt thou not follow the bier, to salute the grave in which that corpse
shall be laid?

And when she heard his words, she wept violently, and said to him, By Allah, I did not imagine that thy desire had risen to such a pitch as to cast thee into the arms of death. Had I known that, I had aided thee in thine affair, and thou hadst enjoyed the union thou desirest.—And on his hearing what she said, his tears became like rain; and he repeated the saying of the poet:—

She drew near at the time when death was parting us, and favoured
me with union when it would not profit me.

Then he uttered a groan, and died. And upon this, she threw herself upon him, kissing him and weeping, and she ceased not to weep until she fell down by him in a fit. And when she recovered, she charged her family that they should bury her in his grave when she should have died. Then she poured forth tears, and recited these two verses:—

We lived upon the earth a life of comfort, and the tribe and abode and
home were proud of us;
But fortune, with its changes, hath parted us from each other, and now
the grave-clothes will unite us.

And after she had ended her verses, she wept violently, and ceased not to weep and wail till she fell down in a fit, in which she remained three days; and then she died, and was buried in his grave.—This was one of the strange coincidences that have happened in love.

LOVE IN A SCHOOL

A boy and a slave-girl learned in one school, and the boy became affected with a violent passion for the slave-girl : so, one day, when the other boys were inadvertent, he took her tablet, and wrote upon it these two verses :—

What sayest thou of him whom disease hath wasted by excessive love
of thee, and who hath become perplexed ;
Who in transport and pain complaineth of his passion, unable to
conceal the feelings of his heart ?

When the slave-girl, therefore, took the tablet, she saw these verses written upon it ; and after she had read them, and understood their meaning, she wept in compassion for the boy, and wrote, beneath his lines, this couplet :—

If we behold a lover whom desire hath afflicted, we will confer favours
upon him ;
And that which he requireth of us he shall obtain, whatever happen to
us in consequence.

And it happened that the teacher came in to them, and, finding the tablet at a moment when it was lying unheeded, took it, and read what was upon it ; whereat he was moved with pity for their state, and wrote these two verses (addressed to the girl) beneath those which they had written :—

Receive thy lover, and fear not punishment ; for he hath become
perplexed in his passion.
As to the teacher, fear not his authority ; for he hath long been
afflicted by love.

Then the master of the slave-girl happened to enter the school, and he found the girl's tablet ; so he took it, and read the words of the slave-girl, and those of the boy, and those of the teacher ; and beneath the verses of them all, he wrote this couplet :—

May God never cause a separation between you ; and may your
slanderer be perplexed and wearied !
As to the teacher, never, by Allah, have my eyes beheld a greater
fosterer of intrigues.

The master of the slave-girl then sent for the Kadi and witnesses, and performed the ceremony of her contract of marriage to the youth in their presence. He made for them also a feast, and treated them with great beneficence ; and they continued together in joy and happiness until they were overtaken by the terminator of delights and the separator of companions.

ANECDOTE OF A FAITHLESS WIFE

There was a man who had a mill, and an ass which turned it; and he had a wicked wife, whom he loved; but she hated him, and loved a neighbour of hers, who detested her, and withheld himself from her. And her husband dreamt that a person said to him, Dig in such a spot in the ass's circuit in the mill: thou wilt find a treasure. And when he awoke, he told his wife of his dream, commanding her to conceal the secret. But she acquainted with it her neighbour whom she loved, for the purpose of ingratiating herself with him, and he promised to come to her at night. Accordingly he came to her in the night, and dug in the circuit of the mill, and they found the treasure, and took it forth. He then said to her, What shall we do with this? She answered, We will divide it into two equal portions, and thou shalt part thyself from thy wife, and I will devise a stratagem to separate myself from my husband: then thou shalt marry me; and when we are united, we will put all the money together, and it shall be in our possession. Her neighbour however replied, I fear that the Devil will seduce thee, and that thou wilt take some other man in my stead; for gold in the house is like the sun in the world; and the right opinion is, that the money be all in my keeping, in order that thou mayest eagerly study to effect thy release from thy husband and to come to me. But she rejoined, I also fear the like of that which thou fearest, and I will not give up to thee my share of this money; for I was the person who gave thee information of it. And when he heard these words from her, covetousness incited him to kill her: so he killed her, and threw her into the place of the treasure; after which, daylight overtook him, and prevented his concealing her. And the miller awoke, and found not his wife; and he went into the mill, attached the ass there, and urged it with his voice; whereupon it walked on, and then stopped. The miller beat it violently; but every time that he did so, it drew back; for it took fright at the dead woman, and could not advance. All this while, the miller knew not the cause of the stopping of the ass; and he took a knife, and goaded it many times; yet still it would not move from its place; and upon this, he was enraged at it, and stabbed it in the side, and the ass fell down dead. Then, when day came, the miller saw the ass dead, and his wife dead, and found her in the place of the treasure; and his rage increased at discovering the loss of the treasure and the slaughter of his wife and the ass, and great sorrow came upon him.—All this happened in consequence of his revealing his secret to his wife, and not concealing it.

ANECDOTE OF A SIMPLETON AND A SHARPER

A certain simpleton was walking along, holding the halter of his ass, which he was dragging after him ; and two sharpeners saw him ; whereupon one of them said to his companion, I will take this ass from this man.—How wilt thou take it ? said the other. The first replied, Follow me, and I will shew thee. So he followed him ; and that sharper, advancing to the ass, unloosed from it the halter, and gave the ass to his companion ; after which, he put the halter upon his own head, and walked on behind the simpleton until he knew that his companion had gone away with the ass. Then he stopped : so the simpleton dragged him by the halter ; but he advanced not. The man therefore looked back at him, and, seeing the halter upon the head of a man, he said to him, What art thou ? The sharper answered, I am thy ass, and my story is wonderful ; and it is this :—I had a mother, a virtuous old woman, and I went to her one day in a state of intoxication ; whereupon she said to me, O my son, turn with repentance unto God (whose name be exalted !) from these sins. But I took a staff, and beat her with it ; and she uttered an imprecation against me ; upon which God (whose name be exalted !) transformed me into an ass, and caused me to fall into thy possession, and I remained with thee all this time. To-day, however, my mother remembered me, and God inclined her heart towards me ; so she prayed for me, and God restored me to the human shape as I was.—And the simpleton said, There is no strength nor power but in God, the High, the Great ! By Allah, O my brother, absolve me of responsibility for that which I have done unto thee, in riding thee and in other things.—Then he left the sharper to go his way, and he himself returned to his house intoxicated with anxiety and grief. His wife therefore said to him, What hath afflicted thee, and where is the ass ? He said to her, Hast thou no knowledge of the case of the ass ? Then I will acquaint thee with it.—And he related to her the story ; on hearing which, she exclaimed, Alas for the punishment that we shall receive from God, whose name be exalted ! How hath it happened that all this time hath passed over us and we have been making a son of Adam to labour for us !—Then she gave alms, and prayed for the forgiveness of God. And the man remained a long time in the house without work. So his wife said to him, How long wilt thou remain in the house without work ? Go to the market and buy for us an ass with which to work.—He therefore went to the market, and stopped by the asses ; and, lo, he beheld his own ass for sale. And when he recognised it, he advanced to it, and, putting his mouth to its ear, said to it, Wo to thee, O unlucky ! Doubtless thou hast returned to intoxication, and beaten thy mother again. By Allah, I will never again buy thee !—Then he left it, and departed.

ANECDOTE OF EL-HAKIM BI-AMRI-LLAH AND A MERCHANT OF CAIRO

It is related that El-Hakim bi-amri-llah* was riding in his state-procession one day, and he passed by a garden, where he saw a man surrounded by slaves and servants; and he demanded of him a draught of water. The man therefore gave him to drink; after which he said, Perhaps the Prince of the Faithful will honour me by alighting and paying me a visit in this garden. So the King alighted, and his troops also, and entered that garden; and the man above mentioned caused a hundred carpets to be brought out, and a hundred skins, and a hundred pillows, and a hundred dishes of fruits, and a hundred bowls full of sweets, and a hundred saucers full of sherbet of sugar. El-Hakim bi-amri-llah was amazed at this, and he said, O man, verily thy case is wonderful. Didst thou know of our coming, and prepare for us this?—The man answered, No, by Allah, O Prince of the Faithful: I knew not of your coming. I am a merchant, of the number of thy subjects, and I have a hundred concubines; and when the Prince of the Faithful honoured me by alighting and paying me a visit, I sent to each of them, desiring her to send me the dinner in the garden; and each of them sent somewhat of her furniture and the surplus of her food and her drink. Each of them sendeth to me every day a dish of meat, and a dish of something cooling, and a dish of fruit, and a bowl full of sweetmeat, and a saucer of sherbet; and this is my dinner every day: I have not added to it any thing for thee.—And the Prince of the Faithful prostrated himself, offering up thanks to God (whose name be exalted!), and said, Praise be to God, who hath made to be of the number of our subjects one upon whom He hath bestowed such affluence that he feedeth the Khalifeh and his troops without preparing for them, but only of the surplus of his food! Then he gave orders to present to him all that the government-treasury contained of coins struck during that year; and they amounted to three millions and seven hundred thousand; and he mounted not until he had caused them to be brought, and had given them to that man, saying to him, Make use of them as thy case may require; for thy generosity is worthy of a greater recompense. Then the King mounted and departed.

ANECDOTE OF ANUSHIRWAN

The just King, Kisra Anushirwan,† rode forth one day to the chase, and separated himself from his troops, pursuing a gazelle; and as he proceeded after it, he saw a tract of cultivated land near unto him.

* The third Fatimi Khalifeh of Egypt, founder of the religion of the Druses.

† The famous Persian monarch in whose reign Mohammad was born, and whose justice has been a theme of countless Oriental writers.

He was exceedingly thirsty ; so he repaired thither, and, going to the door of the house of a family, he asked for some water to drink ; whereupon there came forth to him a damsel, who looked at him, and then returned to the house, and pressed for him a single sugar-cane, mixed its juice with water, poured it into a cup, and put into it some sweet-scented substance resembling dust. Then she gave it to Anushirwan, who looked into the cup, and saw in it something like dust. He therefore drank it slowly, until he came to the end of it, when he said to the damsel, O damsel, excellent was the water, and how sweet had it been but for those particles swimming upon the surface ; for they rendered it turbid. The damsel replied, O guest, I purposely threw into it those particles which rendered it turbid.—And why didst thou that ? said the King. She answered, Because I saw thee to be violently thirsty, and feared that thou wouldst drink it at a single draught, and it would have been injurious to thee ; and had there not been in it those particles upon the surface, thou wouldst have drunk it up quickly at once, and thy doing so would have been hurtful to thee. So the just King, Anushirwan, wondered at her words and her intelligence, knowing that what she had said had proceeded from intelligence and acuteness and excellence of understanding ; and he said to her, From how many canes didst thou press that juice ? She answered, From one cane. And Anushirwan wondered, and demanded the register of the taxes that arose from the village there ; and he saw that its taxes were little ; wherefore he purposed in his mind, when he should return to his seat of government, to increase those taxes ; saying, Wherefore should the taxes of a village from a single sugar-cane of which this juice proceedeth be so little ?

Then he departed from that village to the chase ; and at the close of the day he returned to it, and, passing alone by that door again, he asked a second time for water to drink ; upon which that same damsel came forth to him ; and, seeing and knowing him, she returned to bring him the water. But she was long absent from him. So Anushirwan hastened her, and said, Wherefore hast thou been tardy ? She answered, Because there proceeded not from one cane as much as thou wantest ; therefore I pressed three canes ; and there came not from them as much as before came from one cane. The King said, What is the cause of that ? And she answered, The cause of it is, that the purpose of the Sultan hath become changed. He therefore asked her, Whence learnedst thou this ? She answered, We have heard from the wise, that, when the purpose of the Sultan becometh changed against a people, their prosperity ceaseth, and their blessings are diminished. And Anushirwan laughed, and dismissed from his mind that which he had purposed against the people ; and forthwith he married that damsel, being pleased with the excess of her intelligence and acuteness, and the excellence of her speech.

ANECDOTE OF KHUSRAW AND SHIRIN AND A FISHERMAN

Khusraw,* who was one of the Kings [of Persia], was fond of fish; and he was one day sitting in his saloon, with Shirin, his wife, when there came a fisherman with a large fish, which he gave to Khusraw. And the King was pleased with that fish, and gave orders to present the man with four thousand pieces of silver. But Shirin said to him, Evil is that which thou hast done!—And why? he asked. She answered, Because if, after this, thou give any one of thy dependants this sum, he will despise it, and say, He hath given me the like of the sum which he gave to the fisherman. And if thou give him less than that, he will say, He hath despised me, and given me less than he gave to the fisherman.—So Khusraw replied, Thou hast spoken truth; but it is disgraceful in Kings to take back their gifts, and this hath passed. Shirin however rejoined, I will contrive for thee a means of getting back the present from him.—And how so? said he. She answered, If thou desire that, call the fisherman, and ask him of what species is this fish. And if he say to thee, Of such a species,—reply, We desired one of another kind.—He therefore sent after the fisherman, who returned; and this fisherman was a person of intelligence and acuteness; and the King Khusraw asked him, of what species was the fish which he had brought; whereupon the fisherman kissed the ground, and said, This fish is of a mixed kind, and of no one particular species. And Khusraw laughed at his words, and gave orders to present him with four thousand more pieces of silver.

The fisherman therefore went to the treasurer, and received from him eight thousand pieces of silver, which he put into a leathern bag that he had with him; and he raised it upon his neck, and was about to go forth, when there fell from him one piece of silver; upon which he set down the leathern bag from his shoulders, and stooped to pick up the piece of silver, and took it. Now the King and Shirin were looking at him; and Shirin said, O King, hast thou seen the vileness of this man, and his meanness, in that when there fell from him a piece of silver, it was not easy for him to leave it for one of the pages of the King to take it? And when the King heard her words, he was enraged at the fisherman, and said, Thou hast spoken truth, O Shirin. Then he gave orders to bring back the fisherman, and said to him, O thou devoid of spirit! Thou art not a man! How was it that thou puttest down this money from thy shoulders, and stoopedst for a piece of silver, and wast too covetous to leave it in its place?—But the fisherman kissed the ground, and answered, May God prolong the life of the King! I took not up that piece of silver from the ground on account of its value in my estimation; but I did so because upon one of its faces is the effigy of the King, and upon its other face his name, and

* Khusraw Parwiz, a very famous monarch, grandson of Anushirwan, and contemporary with Mohammad.

I feared that some person might put his foot upon it unknowingly, and that would be dishonouring the name of the King, and his effigy; and I should be the one to be blamed for this offence. And the King wondered at his words, and approved what he said, and gave orders to present him with four thousand more pieces of silver. He also commanded a crier to proclaim and say, It is not fit that any one should follow the counsel of women; for he who followeth their counsel will lose with his piece of silver two pieces of silver beside.

YAHYA EL-BARMEKI

It is related that Yahya the son of Khalid El-Barmeki went forth from the palace of the Khalifeh to return to his house, and saw, at the door of the house, a man, who, when he approached, rose and saluted him, and said to him, O Yahya, I am in need of that which is in thy hand, and I beg of God to conciliate thy favour for me. And Yahya gave orders to appropriate to him a place in his house, and commanded his treasurer to take to him every day a thousand pieces of silver, and directed that he should be fed with the choicest of his food. Thus the man remained a whole month; at the expiration of which, he had received thirty thousand pieces of silver; but he feared that Yahya would take from him the money, on account of its large amount: so he departed privily. And they informed Yahya of this. He however replied, By Allah, had he remained with me for his life, and for all his days, I had not withheld my gifts, nor deprived him of the honours of my hospitality.—And the excellencies of the Barmekis were incalculable, and their virtues cannot be fully described: especially those of Yahya the son of Khalid; for he chiefly abounded in illustrious actions, as the poet hath said of him:—

I asked Liberty, Art thou free? He answered, No; but I am the slave of Yahya the son of Khalid.

By purchase? said I.—God forbid! he answered; for he had me by inheritance from father after father.

MOHAMMAD EL-EMIN AND THE SLAVE-GIRL EL-BEDR EL-KEBIR

Ja'far the son of Musa El-Hadi* had a slave-girl, a lute-player, whose name was El-Bedr el-Kebir, and there was not in her time any more beautiful in face, or of more just figure, or more graceful, or more skilful in the art of singing, and striking the chords: she was endowed with the utmost loveliness and elegance, and every charm. And

* El-Hadi was the brother and immediate predecessor of Harun Er-Rashid.

Mohammad El-Emin the son of Zubeydeh heard of her, and besought Ja'far to sell her to him : but he replied, Thou knowest that it becometh not such a person as myself to sell female slaves and to set prices upon concubines ; and were she not brought up in my house, I would send her as a present to thee, and not covetously withhold her from thee. Then Mohammad El-Emin repaired one day, for the purpose of exhilaration, to the house of Ja'far, who thereupon shewed him the hospitality suitable to friends, and ordered his slave-girl El-Bedr el-Kebir to sing to him and make him merry. She therefore tuned the instruments, and sang with the sweetest of melodious tones. And Mohammad El-Emin betook himself to drinking and making merry, and ordered the cup-bearers to give abundance of wine to Ja'far, that they might intoxicate him. He then took the slave-girl with him, and repaired to his residence ; but he extended not his hand towards her. And in the morning he gave orders to invite Ja'far ; and when he came he placed the wine before him, and commanded the slave-girl to sing to him within the curtain. When Ja'far, therefore, heard her voice, he knew her ; and he was enraged at this ; but he shewed not his rage, by reason of the nobleness of his nature, and his magnanimity ; and he manifested no change in his convivial converse. And as soon as the carousal was ended, Mohammad El-Emin gave orders to one of his dependants to fill the skiff in which Ja'far had come to him with pieces of gold and silver, and varieties of jewels and jacinths, and rich apparel, and exceeding wealth. So he did as he commanded him, putting into the skiff a thousand myriads of pieces of money, and a thousand large pearls, each pearl of the value of twenty thousand pieces of silver ; and he ceased not to put in it varieties of rarities, until the boatmen called out for aid, and said, The skiff cannot carry any thing more. And he ordered them to convey the wealth to the house of Ja'far.—Such are the noble actions of the great. May God have mercy on them !

ANECDOTE OF EL-FADL AND JA'FAR THE BARMEKIS

Sa'id the son of Salim El-Bahili saith, My circumstances became difficult in the time of Harun Er-Rashid ; many debts were accumulated upon me, burdening my back, and I was unable to discharge them. My means were contracted, and I became perplexed, not knowing what to do ; for payment was vehemently urged upon me, the persons to whom I was indebted surrounded my door, those who had demands to make crowded upon me, and the creditors constantly importuned me. Thus my invention of expedients was straitened, and my trouble of mind was excessive. So when I saw my affairs involved in difficulty, and my circumstances changed, I repaired to 'Abd-Allah the son of Malik El-Khuza'i, and besought him to aid me by his advice, and direct me to the door of relief by his good counsel ; and he said, No one can save thee from thy trouble and anxiety, and straitness and grief, except the Barmekis. I replied, And who can bear their pride, and endure their

haughtiness?—Thou wilt bear that, he rejoined, for the sake of amending thy circumstances. I therefore rose from his presence, and went to El-Fadl and Ja'far, the sons of Yahya the son of Khalid, related to them my case, and shewed them my condition. And they said, May God give thee his aid, and render thee independent of his creatures by his beneficence, and liberally bestow on thee abundant prosperity, and grant thee sufficiency above any being beside Him; for He is able to do whatsoever He willeth, and is gracious unto his servants, and acquainted with their wants.

So I departed from them, and returned to 'Abd-Allah the son of Malik with contracted bosom, perplexed mind, and broken heart, and repeated to him what they had said; and he replied, It is expedient that thou remain to-day with us, that we may see what God (whose name be exalted!) will decree. I therefore sat with him a while; and, lo, my young man, approached and said, O my master, at our door are many mules, with their loads, and with them is a man who saith, I am the agent of El-Fadl the son of Yahya, and Ja'far the son of Yahya. Upon this, 'Abd-Allah the son of Malik said, I hope that relief hath approached thee: rise then, and see what is the affair. Accordingly, I rose from his presence, and hastened running to my house, and saw at my door a man with a note, in which was written,—

When thou hadst been with us, and we had heard thy words, we repaired, after thy departure, to the Khalifeh, and informed him that thou hadst been reduced to the ignominious necessity of begging; whereupon he commanded us to convey to thee, from the government-treasury, a million pieces of silver. But we said to him, This money he will disburse to his creditors, and he will pay with it his debts; and whence is he to sustain himself? So he gave orders to present thee with three hundred thousand pieces of silver besides. And each of us also hath sent to thee, of his proper wealth, a million pieces of silver. The whole sum, therefore, is three millions and three hundred thousand pieces of silver, wherewith thou shalt amend thy circumstances and affairs.

See then this generosity evinced by these noble persons. May God (whose name be exalted!) have mercy on them!

ANECDOTE OF A DECEITFUL WIFE

It is related that a woman practised a stratagem against her husband; and it was this:—Her husband brought her a fish, on a Friday, and desired her to cook it and make it ready by the time that the congregational prayers should be ended. He then went forth to his work; and her friend came to her, and invited her to attend a wedding in his house; to which she assented. She put the fish into a water-jar in her abode, and went with him, and remained absent from her house until the next Friday; while her husband was searching in other houses, and inquiring for her; but no one gave him any tidings

of her. Then she came on the following Friday, and took forth to him the fish alive, and, having collected a number of people before him, related to them her tale; whereupon they pronounced the man a liar, and said to him, It is impossible that the fish should remain alive all this time. They made it appear evident that he was mad, and imprisoned him and laughed at him.

ANECDOTE OF A HOMICIDE

The Sherif Hoseyn the son of Reyyan hath related, that the Prince of the Faithful, 'Omar* the son of El-Khattab, was sitting one day to judge the people, and to exercise jurisdiction among his subjects, attended by the chiefs of his companions, of those possessed of judgment and just perception. And as he sat, there approached him a young man, of the most comely of young men, of clean apparel, upon whom two of the most comely of young men had laid hold; and they dragged him by the upper edge of his vest, and stationed him before the Prince of the Faithful. So the Prince of the Faithful looked at the two young men, and at the other, and, having ordered them to withdraw from him, caused him to draw near unto him, and said to the two young men, What is your affair with him?—O Prince of the Faithful, they answered, we are two brothers by the same mother, and suited to follow the truth. We had a father, a very old man, prudent, honoured among the tribes, free from meannesses, well known for virtues, who reared us from infancy, and bestowed on us great favours, a person of abundant virtues and illustrious actions, deserving of the praise of the poet:—

They said, Is Abu-Sakr of Sheyban? I answered them, Nay, by my life; but Sheyban is of him:

For how many a father hath derived eminence from a noble son, as did 'Adnan from God's Apostle!

And he went forth to an orchard belonging to him, to recreate himself among its trees, and to pluck its ripe fruits, and this young man slew him, swerving from the path of rectitude. We therefore request thee to retaliate his offence, and to pass sentence upon him in accordance with the command of God.

So 'Omar cast a terrifying glance at the young man, and said to him, Thou hast heard what these two young men have stated. What then sayest thou in reply?—Now that young man was of firm heart and bold tongue; he had cast off the garments of dastardy, and divested himself of the apparel of fear: so he smiled, and spoke with a most eloquent tongue, complimenting the Prince of the Faithful with elegant language. Then he said, By Allah, O Prince of the Faithful, I have retained in my mind their charge, and they have spoken truth in that which they have said in relating what happened; and the command of

* The second Khalifeh of Islam.

God is a determinate decree. But I will state my case before thee, and it is thine to decide upon it. Know, O Prince of the Faithful, that I am of the choicest of the genuine Arabs, who are the most noble of the races under heaven. I grew up in the dwellings of the desert, and gloomy times of oppressive sterility afflicted my people; wherefore I came to the environs of this town, with my family and wealth and children. I followed one of the roads around it leading amid its gardens of trees, with she-camels of high estimation and dear unto me, among which was a male camel of high breed and of numerous offspring and beautiful form, whereby they bore abundantly, and he walked among them like a king wearing a crown. Now one of the she-camels ran away to the orchard of the father of these two young men, and its trees appeared above the wall, and she reached them with her lips: so I drove her away from that orchard. But, lo, a sheykh appeared through an interstice of the wall, the flame of his rage casting forth sparks, and with a stone in his right hand; and he walked like the lion that swayeth¹⁴ in his pace, and, smiting the male camel with that stone, he killed it; for the stone struck its eye. Therefore when I saw that the male camel had fallen down by my side, I felt the burning coals of anger lighted in my heart, and I took up that same stone, and smote him with it, and it was the cause of his destruction. Thus he found an evil result to his action; the man being killed with that wherewith he had killed. And when he was struck with the stone, he uttered a great cry and a painful shriek; whereupon I hastened from my place; but these two young men hastened after me, and laid hold upon me; and they brought me unto thee, and placed me before thee.

On hearing this, 'Omar (may God, whose name be exalted, be well pleased with him!) said, Thou hast confessed the crime that thou hast committed: liberation hath become difficult, retaliation is necessary, and there is no opportunity of escape. The young man replied, I hear and obey the sentence which the Imam hath passed, and consent to that which the law of El-Islam requireth. But I have a young brother, and he had an old father, who, before his death, assigned him abundant wealth, and a great sum of gold, and committed the care of him to me, calling God to witness against me, and saying, This is in trust with thee for thy brother: keep it then carefully. I therefore received that money from him, and buried it; and no one knoweth of it but myself. So if thou now pass sentence of death upon me, the wealth will be lost, and thou wilt be the cause of its loss, and the child will sue thee for his right on the day when God will judge his creatures. But if thou grant me three days' delay, I will appoint some one to act as guardian to the boy, and I will return to discharge my obligation; and I have one who will be my surety for the fulfilment of this promise.—And upon this, the Prince of the Faithful hung down his head. Then he looked at those who were present, and said, Who will be surety unto me for his return to his place?—And the young man looked at the faces of those who composed the assembly, and, pointing to Abu-Dharr in preference to the rest of the persons present, said, This will be my guarantee and my surety. So 'Omar (may God, whose name be exalted, be well pleased with him!) said, O Abu-Dharr,

hast thou heard this saying, and wilt thou be surety unto me for the return of this young man? He answered, Yes, O Prince of the Faithful: I will be surety for him for three days. 'Omar, therefore, consented to this, and gave permission to the young man to depart.

And when the period of delay had drawn towards its close, and the time had almost expired, or had expired, the young man had not come unto the assembly of 'Omar, whom the Companions were surrounding like the stars around the moon. Abu-Dharr was present, and the plaintiffs were waiting, and they said, Where is the delinquent, O Abu-Dharr? How shall he who hath fled return? But we will not move from our place until thou bring him to us, that our blood-revenge may be taken.—Abu-Dharr replied, By the Omniscient King, if the three days expire and the young man shall not have come, I will discharge the obligation of surety, and surrender myself to the Imam! And 'Omar (may God be well pleased with him!) said, By Allah, if the young man delay his coming, I will assuredly pass sentence upon Abu-Dharr according as the law of El-Islam requireth! And upon this, the tears of the persons present flowed, and the sighs of the spectators rose, and great was the clamour. The chiefs of the Companions proposed to the two young men to take the pecuniary compensation, and obtain the thanks of the people. But they refused, and would admit nothing but the taking of the blood-revenge.

While the people, however, were in a state of tumult and clamour in their lamentation for Abu-Dharr, lo, the young man approached, and stood before the Imam, and greeted him with the most courteous salutation. His face was shining brightly, and glistening with perspiration; and he said to the Imam, I have committed the youth unto his maternal uncles, and acquainted them with all his affairs, and informed them of what had been done with his wealth: then I rushed into the sultry mid-day heat, and fulfilled my promise with the fidelity of the ingenuous. And the people wondered at his veracity and good faith, his ready offering of himself to death, and his boldness. And some of them said, How generous a young man art thou, and how faithful in the performance of thy promise and duty! But the young man replied, Are ye not convinced that when the period of death had come, no one can escape from it? Verily I fulfilled my promise that it might not be said, Fidelity hath departed from among men.—And Abu-Dharr said, By Allah, O Prince of the Faithful, I became surety for this young man and knew not of what tribe he was, nor had I seen him before that day. But when he turned from all else who were present, and desired me, and said, This will be surety and guarantee for me,—I deemed it not right to reject him, and humanity refused to disappoint his desire; for there is no evil in complying with a desire, that it may not be said, Virtue hath departed from among men.—And upon this, the two young men said, O Prince of the Faithful, we give up to this young man the blood of our father, since he hath converted sadness into a cause of cheerfulness, that it may not be said, Kindness hath departed from among men. And the Imam rejoiced at the pardon granted to the young man, and at his veracity and his fidelity in the performance of his duty, and he highly extolled the humanity of

Abu-Dharr above his companions, and approved of the resolution of the young men in the shewing of kindness: he bestowed upon them grateful thanks, and recited, as applicable to their case, the saying of the poet:—

He who acteth kindly among men will be requited for it. Kindness is not lost with God nor with men.

Then he offered to pay them the fine for their father's blood from the government-treasury. But they said, Verily we pardoned him from a desire of seeing the face of God, the Bountiful, the Exalted; and he whose intention is of this nature doth not make his kindness to be followed by reproach for his benefits, nor by detriment.

ANECDOTE OF AN IMPUDENT THIEF

A man, who was a robber, turned with repentance unto God (whose name be exalted!), and his repentance was sincere, and he opened for himself a shop in which to sell stuffs. This life he led for a length of time; and it happened, one day, that he locked his shop, and went to his house; and one of the artful robbers came, and, having disguised himself in the garb of the owner of the shop, took forth from his sleeve some keys. This was in the night; and he said to the watchman of the market, Light for me this candle. So the watchman took it from him, and went to light it; and the robber opened the shop, and lighted another candle that he had with him; and when the watchman came again, he found him sitting in the shop, with the account-book in his hand, and he was looking at it, and calculating with his fingers. Thus he continued to do until the first appearance of daybreak, when he said to the watchman, Bring me a camel-driver with his camel, to convey for me some of the merchandise. Accordingly he brought him a camel-driver with his camel, and the robber took and gave him four bales of stuffs, which he placed upon the camel. Then he locked the shop, gave to the watchman two pieces of silver, and followed the camel-driver; the watchman believing that he was the owner of the shop.

And when the morning arrived, and daylight appeared, the owner of the shop came, and the watchman began to greet him with prayers for his prosperity, on account of the two pieces of silver. So the owner of the shop disavowed what he said, and wondered at it; and when he opened the shop, he found the wax that had run down from the candles, and the account-book thrown down, and, examining the shop, he found four bales of stuffs missing; whereupon he said to the watchman, What hath happened? He therefore told him of that which had been done in the night, and of what had been said to the camel-driver respecting the bales; and the owner of the shop said, Bring to me the camel-driver who took up the bales with thee at daybreak. The watchman replied, I hear and obey;—and brought him. And the owner of the shop said to him, Whither conveyedst thou the stuffs at daybreak? He answered,

To such a landing-place, and I stowed them in the vessel of such-a-one. And the merchant said to him, Go with me thither. He accordingly went thither with him, and said to him, This is the vessel, and this is her owner. So he said to the boatman, Whither conveyedst thou the merchant and the stuffs? He answered, To such a place, and he brought to me a camel-driver, who placed the stuffs upon his camel, and departed, and I know not whither he went. The owner of the shop said to him, Bring me the camel-driver who conveyed the stuffs from thee. And he brought him; and he said to him, Whither conveyedst thou the stuffs from the vessel, with the merchant?—To such a place, he answered. And he said to him, Go with me thither, and shew it to me. And the camel-driver went with him to a place distant from the bank of the river, acquainted him with the Khan in which he had deposited the stuffs, and shewed him the magazine of the [pretended] merchant. So he advanced to the magazine and opened it, and found the four bales of stuffs in their original state, unopened; and he gave them to the camel-driver. The robber had placed his cloak upon the stuffs; and the owner of the stuffs handed it also to the camel-driver, who placed the whole upon his camel. Then he closed the magazine, and departed with the camel-driver. And, lo, the robber confronted him, and followed him until he had embarked the stuffs in the boat; when he said to him, O my brother, mayest thou be in the keeping of God! Thou hast taken thy stuffs, and nought of them is lost: so give me the cloak.—And the merchant laughed at him, and gave him the cloak, and did not molest him; and each of them went his way.

COMPACT OF MESRUR WITH IBN-EL-KARIBI

The Prince of the Faithful, Harun Er-Rashid, was troubled one night with an exceeding restlessness; so he said to his Wezir Ja'far the son of Yahya El-Barmeki, I am sleepless this night, and my heart is contracted, and I know not what to do. Now his eunuch Mesrur was standing before him, and he laughed. The Khalifeh therefore said to him, At what dost thou laugh? Dost thou laugh in contempt of me, or because thou art mad?—He answered, No, by Allah, O Prince of the Faithful, by thy relationship to the chief of Apostles, I did it not willingly; but I went forth yesterday to walk without the palace, and proceeded until I came to the bank of the Tigris, where I saw a crowd of people collected together: so I stopped, and I saw a man making the people laugh. He is named Ibn-El-Karibi. And I remembered just now his words, and laughter overcame me; for which I beg thy pardon, O Prince of the Faithful.—Upon this, the Khalifeh said, Bring him unto me immediately. Mesrur therefore went forth and hastened until he came to Ibn-El-Karibi; and he said to him, Answer the summons of the Prince of the Faithful.—I hear and obey, replied Ibn-El-Karibi. And Mesrur said to him, But on the condition that, if thou go in to him and he bestow upon thee any thing, the quarter of it

shall be thine, and the rest be mine.—Nay, replied Ibn-El-Karibi; thou shalt have half, and I half. But Mesrur said, No. And Ibn-El-Karibi said, I will have a third, and thou shalt have two thirds. And to this, Mesrur assented, after excessive striving.

Then Ibn-El-Karibi arose and went with him, and when he came into the presence of the Prince of the Faithful, he greeted him with the salutation usually given to Khalifehs, and stood before him; and the Prince of the Faithful said to him, If thou do not make me laugh, I beat thee three times with this leathern bag. So Ibn-El-Karibi said within himself, And it will be no great matter if three blows be inflicted with this leathern bag, when beating with whips hurteth me not. For he imagined that the leathern bag was empty. He then uttered sayings that would make the enraged to laugh, with varieties of drolleries; but the Prince of the Faithful laughed not, nor even smiled; and Ibn-El-Karibi wondered at him, and was vexed, and feared; and the Prince of the Faithful said to him, Now thou hast deserved the beating. Accordingly, he took the leathern bag, and beat him once; and there were in it four pebbles, each pebble of the weight of two pounds; and the blow fell upon his neck: so he uttered a great cry, and, remembering the agreement made between him and Mesrur, he said, Pardon, O Prince of the Faithful! Hear from me two words!—The Khalifeh replied, Say what thou wilt. And he said, Verily Mesrur imposed on me a condition, and I agreed with him respecting it; and it was, that of whatsoever the Prince of the Faithful should bestow upon me, one third of it should be for me, and two thirds for him; and he consented not to this my proposal save after excessive striving. Now thou hast not bestowed on me aught save beating, and this blow is my share, and the remaining two blows are his share; for I have received my share, and here he is standing, O Prince of the Faithful; therefore pay him his.—And when the Prince of the Faithful heard his words, he laughed until he fell backwards; and, having called Mesrur, he gave him a blow, whereupon he cried out, and said, O Prince of the Faithful, the third sufficeth me, and do thou give him the two thirds. And the Khalifeh laughed at them, and gave orders to present each of them with a thousand pieces of gold. And they departed, rejoiced at that which he had bestowed upon them.

ANECDOTE OF A DEVOTEE, SON OF HARUN ER-RASHID*

The Prince of the Faithful, Harun Er-Rashid, had a son who had attained the age of sixteen years, and he was averse from the world, following the course of the abstinent and the devotees. He used to go forth to the burial-grounds, and, to say, Ye were in possession of the

* This anecdote seems to be founded upon one of 'Ali the son of El-Ma'mun.

world; but that saved you not; and ye have gone unto your graves. Would then that I knew what ye said, and what was said unto you!— And he wept as the fearful and the dreading, and recited the saying of the poet :—

The funerals constantly terrify me, and the weeping of the wailing women grieveth me.

And it happened that his father passed by him one day, proceeding in state, surrounded by his wezirs and the great men of his empire and of the people of his dominions, and they saw the son of the Prince of the Faithful with a woollen jubbeh upon his body, and a piece of woollen stuff (as a turban) upon his head. So one of them said to another, This youth hath disgraced the Prince of the Faithful among the Kings, and if he reproved him, he would relinquish his present course. And the Prince of the Faithful, hearing their words, spoke to him on that subject, and said to him, O my child, thou hast disgraced me by thy present life. But his son looked at him, and answered him not. Then he looked at a bird upon one of the battlements of the palace, and said to it, O bird, by Him who created thee, drop upon my hand. Whereupon the bird darted down upon the youth's hand. And he said to it, Return to thy place. And it returned. He then said to it, Drop upon the hand of the Prince of the Faithful. But it refused to do so. And the youth said to his father, Thou hast disgraced *me* among the Welis* by thy love of the world, and I have resolved to part from thee, never to return unto thee save in the world to come. Then he went down the river to El-Basrah, where he employed himself in working with the labourers in mud; and he worked not each day save for a piece of silver and a sixth: with the sixth, he fed himself; and with the piece of silver, he gave alms.

Abu-'Amir of El-Basrah hath related as follows :—A wall having fallen in my house, I went forth to the station of the labourers, to see for a man to repair it; and my eye fell upon a comely youth, of beautiful countenance; whereupon I went to him and saluted him and said to him, O my friend, dost thou desire service? He answered, Yes. And I said, Arise and come with me to build a wall. He replied, On certain conditions which I will impose upon thee.—O my friend, said I, what are they? He answered, The hire shall be a piece of silver and a sixth; and when the Muëddin chanteth the call to prayer, thou shalt let me go to pray with the congregation. I replied, Well. Then I took him and went with him to the house, and he worked in a manner of which I have not seen the like. And I mentioned to him the dinner; but he said, No :—so I knew that he was fasting. And when he heard the call to prayer, he said to me, Thou knowest the condition. I replied, Yes. And he loosed his girdle, and applied himself to the ablution, performing it in a manner that I have not seen surpassed. He then went forth to prayer, and, having prayed with the congregation, he returned to his work. And when the afternoon-call to prayer was chanted, he performed the

* The favourites of God, or saints.

ablution again and went to prayer, and returned to his work. Upon this I said to him, O my friend, the period of work is ended; for the work of the labourers is until the time of afternoon-prayers. But he replied, Extolled be the perfection of God! Verily my work is until night.—And he ceased not to work till night, when I gave him two pieces of silver; on seeing which, he said, What is this? I answered, By Allah, this is but a portion of thy hire, on account of thy diligence in my service. But he threw them back to me, saying, I desire not any addition to that for which we agreed together. I urged him; but could not prevail upon him. So I gave him a piece of silver and a sixth, and he went away.

And when the next morning came, I went early to the station; but found him not. I therefore inquired respecting him; and it was told me, He cometh not hither save on Saturday only. And when the next Saturday arrived, I repaired to that place, and found him; and I said to him, In the name of Allah, do me the favour to come to work. He replied, On the conditions which thou knowest. I said, Yes. And I went with him to my house, and stood and looked at him without his seeing me. And he took a handful of mud, and placed it upon the wall, and, lo, the stones ranged themselves, one upon another. So I said, Thus are the Welis of God! He worked that day, and exceeded what he had done before; and when the night came, I paid him his hire, and he took it and departed.

Again, on the third Saturday, I went to the station; but found him not; wherefore I asked respecting him, and was answered, He is sick, and lying in the booth of such a woman. This was an old woman well known for devotion, and she had a booth of reeds in the burial-ground. And I went to the booth, and entered it; and, lo, he was lying upon the ground, with nothing under him: he had placed his head upon an unburnt brick, and his face was beaming with light. I saluted him, and he returned my salutation; and I seated myself at his head, weeping on account of his youth, and his absence from his native place, and his aptness to the obedience of his Lord. Then I said to him, Hast thou any want? He answered, Yes.—And what is it? I asked. He answered, To-morrow come to me, at the mid-time between sunrise and noon, and thou wilt find me dead. Wash me, and dig my grave, without acquainting any one with it; and shroud me in this jubbeh that is upon me; and after unsewing it, search its breast, take forth what is within it, and keep it in thy possession. Then, when thou hast prayed over me, and deposited my body in the earth, repair to Baghdad, and watch for the Khalifeh, Harun Er-Rashid, until he cometh forth, and give him what thou shalt find in the breast of my jubbeh, with my salutation.—Having said this, he repeated the professions of the faith, and praised his Lord with the most eloquent words, and recited these verses:—

Convey the deposit of him whom death awaiteth to Er-Rashid; for thou wilt be rewarded for that act;

And say to him, A stranger, desirous of beholding thee, long loving and distant, hath offered thee his homage.

Neither hatred nor weariness hath removed him from thee; for by kissing thy right hand, he is brought near to God:
But that which hath estranged him from thee, O my father, is a soul which forbeareth to share thy worldly pleasures.

Then he employed himself in begging God's forgiveness, and in prayer, and invoking blessings upon the Chief of the Just,* and reciting some verses of the Kur'an, and repeated these lines:—

O my father, be not thou deceived by enjoyment; for life will pass away, and enjoyment will end.
When thou art informed that a people are oppressed, know that thou wilt be inquired of respecting them;†
And when thou conveyest a corpse unto the tombs, know that thou likewise wilt be borne after it.

And when the youth had ended his charge and his recitations, I departed from him, and went to my house. And on the following morning I repaired to him again, at the mid-time between sunrise and noon, and found that he had died. May the mercy of God be on him! So I washed him, and unsewed his jubbeh, and I found in its breast a ruby worth thousands of pieces of gold; whereupon I said within myself, By Allah, this young man hath abstained from worldly pleasures with the extreme of abstinence!

Then, after I had buried him, I repaired to Baghdad, and, arriving at the palace of the Khalifeh, I watched for Er-Rashid's coming forth until he came; when I presented myself before him in one of the streets, and gave to him the ruby. As soon as he saw it, he knew it, and fell down in a fit; upon which the servants laid hold upon me; but when he recovered, he said to them, Loose him, and send him with courtesy to the palace. So they did as he commanded them; and on his entering his palace, he summoned me, and took me into his chamber, and said to me, What did the owner of this ruby? I answered him, He is dead. And I described to him his case; whereupon he wept, and said, The son hath profited, and the father hath been disappointed! Then he called* out, O such-a-one! (naming a female);—and a woman came forth; but when she saw me, she was about to return: so he said to her, Come hither. Thou needest not mind him.—She therefore entered and saluted, and he threw to her the ruby; on seeing which she uttered a great cry, and fell down in a fit. And when she recovered from her fit, she said, O Prince of the Faithful, what hath God done with my son? He said to me, Acquaint her with his case. And weeping overcame him. Accordingly I informed her of his case; and she began to weep, and to say with a faint voice, O, how I longed to meet thee! O delight of mine eye! Would that I had given thee to drink when thou foundest not any to do so! Would that I had cheered thee when thou foundest not a cheerer!—Then she poured forth tears, and recited these verses:—

* The Prophet.

† On the day of judgment.

I weep for a stranger who died in solitude, with no friend unto whom to complain of his misery.

After glory, and union with those who loved him, he became lone and desolate, seeing no one.

What fortune concealeth a while will be manifest. Death never spareth any one among us.

O absent ! my Lord decreed thine absence ; and after nearness thou becamest remote from me !

Though death makes me hopeless of meeting thee now, O my son, we shall meet on the day of account.

And I said, O Prince of the Faithful, was he thy son ? He answered, Yes ; and before I held this office he used to visit the learned men, and keep company with the just ; and when I assumed this office he avoided me, and estranged himself from me. So I said to his mother, This youth is devoted unto God (whose name be exalted !), and probably adversities may befall him, and he may be afflicted with trials ; therefore give to him this ruby, that he may find it in the time of his wanting it. Accordingly, she gave it to him, conjuring him to retain it, and he complied with her desire and took it from her. Then he left our worldly enjoyments to us, and absented himself from us, and ceased not to remain absent from us until, pious and pure, he met God, to whom he ascribed might and glory !

And after this, the Khalifeh said to me, Arise, and shew me his tomb. I therefore went forth with him, and journeyed on until I shewed it to him ; whereupon he wept and lamented until he fell down in a fit ; and when he recovered from his fit, he begged forgiveness of God, and said, Verily to God we belong, and verily unto Him we return ! And he invoked blessings on his son. After which, he asked me to become his associate ; but I replied, O Prince of the Faithful, I have, in the case of thy son, the most momentous of admonitions.¹⁵

ANECDOTE OF AN ILLITERATE SCHOOLMASTER

It is related that a certain man among the collegians, neither acquainted with writing nor with reading, practised stratagems upon the people for the purpose of obtaining his bread. And it occurred to his mind one day that he should open for himself a school, and teach boys in it to read. So he collected writing-tablets and written papers, and hung them up in a place, and he enlarged his turban, and seated himself at the door of the school. The people therefore, passing by him, and looking at his turban, and at the writing-tablets and papers, imagined that he was an excellent fakih, and brought to him their children. And he used to say to this one, Write ;—and to this, Read ;—and thus the boys taught one another. But as he was sitting one day at the door of the school as usual, lo, a woman approached from a distance, with a letter in her hand ; whereupon he said within himself, Without doubt this woman is coming to me, that I may read to her the

letter that she holdeth ; and how shall I manage with her, when I know not how to read writing? He meditated upon descending to flee from her ; but she came up to him before he had descended, and said to him, Whither goest thou? He answered her, I desire to perform the noon-prayers, and to return.—Noon, she replied, is yet distant : therefore read for me this letter. And he took it from her, and turned it upside down, and began to look at it ; and one moment he shook his turban, and another moment moved about his eyebrows, and manifested rage. Now the husband of the woman was absent, and the letter was sent to her from him. So when she saw the fakih in this state, she said within herself, No doubt my husband is dead, and this fakih is ashamed to tell me that he is dead. She therefore said to him, O my master, if he be dead, tell me. And he shook his head, and was silent. And the woman said to him, Shall I rend my clothes?—Rend, he answered.—Shall I slap my face? she asked. He answered her, Slap.

So she took the letter from his hand, and returned to her abode ; and she and her children began to weep ; whereupon some of her neighbours, hearing the weeping, inquired respecting her state ; and were answered, A letter hath come to her acquainting her with the death of her husband. But a man among them replied, Verily this assertion is false ; for her husband sent me a letter yesterday informing me in it that he was well, in prosperity and health, and that after ten days he will be with her. And he arose immediately, and, coming to the woman, said to her, Where is the letter that hath come to thee? She therefore brought it to him, and he took it from her and read it, and, lo, it contained these words :—To proceed, I am well, in prosperity and health, and after ten days I shall be with you ; and I have sent unto you a quilt and a mekmarah.*—So she took the letter, and returned with it to the fakih, and said to him, What induced thee to act as thou hast done with me? And she acquainted him with that which her neighbour had said, respecting the safety of her husband, and his having sent to her a quilt and a mekmarah ; whereupon he replied, Thou hast spoken truth ; but, O respectable woman, excuse me ; for I was at that time enraged, troubled in mind, and, seeing the mekmarah wrapped up in the quilt, I imagined that he had died, and that they had shrouded him. And the woman knew not the trick : so she said to him, Thou art excused. And she took the letter from him, and departed.

THE RUKH

A man of the people of Western Africa † had travelled in various regions, and traversed the wastes and the seas, and destiny cast him upon an island, where he remained a long time. Then he returned to

* Probably a belt or girdle containing a purse for money, commonly called kamar.

† El-Maghrib.

his country, bringing with him the quill-part of a feather from the wing of a young rukh, which was in the egg, and had not come forth from it into the world; and that quill held as much as a goat's skin of water. It is said that the length of the wing of the young rukh, at the time of its coming forth from the egg, is a thousand fathoms; and the people wondered at that quill when they saw it. This man was named 'Abd-*Er-Rahman El-Maghrabi*; and he became commonly known by the surname of the Chinese, on account of his long residence in China; and he used to relate wonders.¹⁶

RESULT OF RESTRAINT UPON TWO LOVERS

El-Kasim the son of '*Adi* hath related that a man of the tribe of the *Beni-Temim* said, I went forth to seek a stray beast, and, coming to the waters of the tribe of *Teyyi*, I saw two parties of people, near unto each other, and among one of them words were passing like as among the people of the other. And I looked attentively, and saw among one of the parties a young man whom disease had emaciated, so that he was like a worn-out, dried-up water-skin; and while I was looking at him, he recited these verses:—

Wherefore doth the beauteous damsel not return? Is it from niggardness in her, or aversion?
 I fell sick, and each member of my family visited me. Then wherefore wast thou not seen among them?
 Hadst thou been sick, I had come unto thee, and threats would not have prevented my doing so.
 I missed thee among them, and became desolate. Grievous was thy loss, O my heart's abode!

And a damsel of the other party heard his words, and hastened towards him. Her family followed her; but she encountered them with blows; and the young man, perceiving her, sprang towards her, while the people of his party quickly followed him. He however dragged himself from them, and she in like manner dragged herself from her party until she liberated herself, and each of them ran to the other till they met between the two parties, and embraced each other: then they fell down upon the ground, dead. Upon this, an old man came forth from one of the adjacent tents, and, standing over them, exclaimed, Verily to God we belong, and verily unto Him we return!—and wept violently; after which he said, May God (whose name be exalted!) have mercy on you both! By Allah, if ye were not united in your lives, I will assuredly unite you after death!—Then he gave orders to prepare them for burial; and they were washed, and shrouded in the same grave-clothes; one grave was dug for them, and the people prayed over them, and buried them in that grave; and there was not a male nor a female among the two parties that I did not see weeping for them, and slapping [the face]. So I inquired of the old man respecting them; and he answered me, This was my daughter, and this was the son of my brother. Their love hath brought them to the issue which thou beheldest.—I said to him,

May God give thee reparation ! Why didst thou not marry them to each other ?—He answered, I feared reproach and disgrace, and now I have fallen into both.—This is one of the wonders in the histories of lovers.

ANECDOTE OF A DISTRACTED LOVER

Abu-l-'Abbas El-Mubarrad * saith, I repaired to El-Berid, with a party of men, on some business, and, passing by the Convent of Heraclius, we alighted in its shade ; and there came to us a man who said to us, There are in the convent some madmen, among whom is one that uttereth wisdom ; and if ye saw him, ye would wonder at his words. So we all arose and entered the convent, and we saw a man sitting in a private chamber, upon a skin, with his head uncovered, and his eye fixed upwards towards the wall. We saluted him, and he returned our salutation without looking at us ; and a man said, Recite to him some poetry ; for when he heareth poetry, he will speak. I therefore recited these two verses :—

O thou best of all men to whom Eve hath given birth ! but for thee,
the world were not beautiful nor pleasant.

The man whom God sheweth thy form ¹⁷ hath obtained immortality,
and will grow neither decrepit nor hoary.

And when he heard me say this, he turned towards us, and recited thus :—

God knoweth that I am in affliction. I cannot make manifest the pain
that I feel.

Two souls have I : one place containeth one soul ; and another place,
the other.

I imagine that my absent soul is like my present, and that she experienceth what I do.

Then he asked, Have I said well or ill ? We answered him, Thou hast not said ill ; but well and admirably. And he stretched forth his hand to a stone that was by him, and took it. So we imagined that he would smite us with it, and we fled from him. But he began to beat with it his own bosom, with violent blows, and said, Fear ye not. Draw near to me, and hear from me something : receive it from me.—We therefore approached him ; and he recited these verses :—

When they made their white camels kneel down, near daybreak, they
mounted, and the camel departed with the beloved.

My eye, through the interstice of the prison, beheld them, and I said,
in my anguish, with tears overflowing,

O camel-driver turn, that I may bid her farewell ; for in parting, and
in bidding her farewell, I shall die.

I am faithful to the vow of love, and have not broken it. Would that
I knew how she hath acted with regard to it !

* A famous grammarian and rhetorician. He died at the age of 80, in the year of the Flight 286, or 285.

He then looked towards me, and said, Hast thou any knowledge of what the beloved hath done? I answered, Yes: she hath died. May God (whose name be exalted!) have mercy on her!—And upon this, his countenance changed, and he sprang upon his feet, and said, How knewest thou her death? I answered, Had she been alive, she had not left thee thus. And he replied, Thou hast spoken truth, by Allah: but I also love not life after the loss of her. Then the muscles of his side quivered, and he fell upon his face; whereat we hastened to him, and moved him, and found him dead. The mercy of God (whose name be exalted!) be on him! And we wondered at this, and grieved for him violently; and we prepared his body for the grave, and buried him. And when I returned to Baghdad, and went in to El-Mutawekkil, he saw the traces of tears upon my face; whereupon he said, What is this? So I related to him the story; and it distressed him, and he said, What induced thee to act so? By Allah, if I knew that thou mournedst not for him, I should reprove thee for it.—And he mourned for him all the rest of the day.

THE CONVERTED PRIOR

Abu-Bekr the son of Mohammad El-Ambari saith, I went forth from El-Ambar,* on one of my journeys, to 'Ammuriyeh,† in the country of the Greeks, and alighted, on the way, at the Convent of the Lights, in a village near 'Ammuriyeh, whereupon there came forth to me the chief of the convent, the Prior, whose name was 'Abd-El-Mesih; and he conducted me into the convent. I found in it forty monks; and they honoured me that night with a hospitable entertainment. Then, on the morrow, I departed from them, after I had seen, of their exceeding diligence in their exercises, and of their devotion, what I had not seen exhibited by others; and I returned to El-Ambar. And in the following year, I performed the pilgrimage to Mekkeh; and while I was compassing the House, lo, I beheld 'Abd-El-Mesih the monk compassing also, and with him five persons of his companions, the monks. Therefore when I was sure that I knew him, I advanced to him, and said to him, Art thou 'Abd-El-Mesih the monk? He answered, Rather I am 'Abd-Allah the suppliant. So I began to kiss his hoary hairs, and to weep; and, taking him by the hand, I turned to a side of the Temple, and said to him, Acquaint me with the cause of thy conversion to El-Islam. And he replied, It was one of the most wonderful of wonderful events; and it was this.

A party of Muslim devotees passed by the village in which is our convent, and sent a young man to buy for them food, and he beheld in the market a Christian damsel selling bread; and she was of the most beautiful of women in form. On beholding her, he was fascinated by her, and fell down upon his face in a fit; and when he recovered, he

* Or El-Anbar, a city on the Euphrates.

† The ancient Amorium, in Phrygia.

returned to his companions, and informed them of that which had befallen him, and said to them, Depart ye to your business; for I go not with you. They reproved him and admonished him; but he paid no regard to them: so they departed from him; and he entered the village, and seated himself at the door of the shop of that woman. She therefore asked him what he wanted, and he informed her that he was enamoured of her; whereupon she turned from him. He remained in his place three days, without tasting food; keeping his eye fixed upon her face; and when she saw that he would not depart from her, she went to her family, and told them of him; and they set upon him the boys, who pelted him with stones until they fractured his ribs and broke his head; notwithstanding which, he would not depart. The people of the village, therefore, resolved to kill him; but a man of them came to me, and acquainted me with his case; upon which I went forth to him, and beheld him laid prostrate; and I wiped the blood from his face, and conveyed him to the convent, where I applied remedies to his wounds, and he remained with me fourteen days. As soon, however, as he was able to walk, he went forth from the convent to the door of the damsel's shop, and sat again gazing at her. And when she saw him, she rose to him, and said to him, By Allah, I am moved with compassion for thee. Wilt thou then adopt my religion, that I may marry thee?—But he answered, God preserve me from abandoning the religion of the Unity, and adopting the religion of Polytheism!—Then depart from me, said the damsel.—My heart, he replied, will not consent to my doing so. And she turned her face from him. And the boys, seeing him again, came to him and pelted him as before with stones, and he fell upon his face, saying, Verily my helper is God, who sent down the Book, and He taketh charge of the just!—I therefore went forth from the convent, and drove from him the boys, and, lifting up his head from the ground, I heard him say, O my Lord, unite me with her in Paradise!—I conveyed him to the convent; but he died before I had arrived there with him; and I took him forth from the village, dug a grave for him, and buried him.

And in the following night, when half of it was spent, that woman shrieked out as she lay in her bed; whereupon the people of the village came together to her, asking her what had happened to her; and she answered, While I was asleep, this Muslim came in to me, and, taking me by my hand, went away with me to Paradise. But when he arrived with me at its gate, its Guardian prevented my entering it, saying, It is denied unto the infidels. So I made profession of El-Islam to him, and entered with him; and I beheld in it pavilions and trees such as I cannot describe to you. Then he took me to a pavilion of jewels, and said to me, Verily this pavilion is for me and thee. I will not enter it but with thee; and after five nights thou wilt be with me in it, if it be the will of God, whose name be exalted!—And thereupon he stretched forth his hand to a tree at the door of that pavilion, and plucked from it two apples, which he gave to me, saying, Eat this, and conceal the other, that the monks may see it. I therefore ate one; and I have tasted nothing more sweet than it. He then took me by my hand, and went forth with me until he conducted me to my house;

and when I awoke, I found the taste of the apple in my mouth, and the other apple with me.—Having said this, she produced the apple, and it shone in the darkness of night as though it were a glistening star. So they brought the woman to the convent, and the apple with her; and she related to us the vision, and produced to us the apple. We had seen nothing like it among all the fruits of the world; and I took a knife, and divided it in pieces according to the number of my companions; and we had not tasted any thing more delicious than its flavour, nor smelt any thing more sweet than its odour. But we said, Perhaps this was a devil who presented himself to her to seduce her from her religion. And her family took her and departed. And she abstained from eating and drinking; and when the fifth night arrived, she rose from her bed, went forth from her house, and repaired to the grave of that Muslim; and she threw herself upon it, and died; her family not knowing what she had done.

Then, in the morning, there came to the village two Muslim sheykhs, attired in apparel of hair-cloth, and accompanied by two women in the like garb; and they said, O people of the village, ye have among you a Weliyeh of God; she hath died a Muslimeh, and we will take charge of her in preference to you. So the people of the village sought that woman, and they found her upon the grave, dead. But they said, This was our friend: she died in our religion, and we will take charge of her. The two sheykhs said, Nay: she died a Muslimeh, and we will take charge of her. And the altercation and dispute between them became violent. Therefore one of the two sheykhs said, The sign of her having embraced El-Islam shall be this: the forty monks of the convent shall come together, to drag her from the grave; and if they be able to lift her from the ground, she died a Christian; but if they cannot do so, one of us shall advance and drag her; and if she come with him, she died a Muslimeh. And to this the people of the village consented. The forty monks assembled, and encouraged one another, and came to her to lift her; but they could not do so; and we tied to her waist a great rope, and attempted to drag her; but the rope broke, and she moved not. The people of the village also advanced and did the like: yet she moved not from her place. So when we were unable to lift her by any means that we adopted, we said to one of the two sheykhs, Advance thou, and lift her. Accordingly one of them advanced to her, and wrapped her in his cloak, and saying, In the name of God, the Compassionate, the Merciful, and through the religion of the Apostle of God, may God favour and preserve him!—he carried her in his bosom. The Muslims conveyed her to a cavern there, and put her in it; and the two women came, and washed her and shrouded her. Then the two sheykhs carried her, and prayed over her, and buried her by the side of his grave, and departed; we having witnessed all this.

And when some of us were in private with others of our associates, we said, Verily the truth is most deserving of being followed, and the truth hath become manifest to us by ocular witness, and we can have no proof of the truth of El-Islam more manifest to us than what we have beheld with our eyes. Then I embraced El-Islam, and so also

did all the monks of the convent, and the people of the village. After this, we sent to the people of El-Jezireh,* supplicating for a professor of religion and law, to teach us the ordinances of El-Islam, and the precepts of the religion; and a professor, a just man, came to us, and taught us the rites of divine worship, and the precepts of El-Islam; so that we are now enjoying abundant happiness; and to God be praise and thanks!

ABU-'ISA AND KURRAT-EL-'EYN

'Amr the son of Mes'adah hath related, that Abu-'Isa the son of Er-Rashid and brother of El-Ma'mun was enamoured of Kurrat-el-'Eyn, the slave-girl of 'Ali the son of Hisham, and she also was enamoured of him; but Abu-'Isa concealed his love, and revealed it not, nor complained of it to any one, nor acquainted any one with his secret. Thus he did from his magnanimity and generosity. He endeavoured, however, to purchase her of her lord by every expedient. But he could not attain his object; and when his patience failed him, and his transport of love became violent, and he found no means of obtaining her, he went in to El-Ma'mun on a festival-day, after the departure of the people from him, and said, O Prince of the Faithful, if thou wouldst try thy heart this day and pay unexpected visits, thou wouldst distinguish the people of generosity from others, and wouldst know the place of each of them, and the quality of his mind. Abu-'Isa desired, by these words, to get an opportunity of sitting with Kurrat-el-'Eyn in the house of her lord. And El-Ma'mun replied, Verily this advice is right. He gave orders to prepare a bark which was named the Flyer: so they brought it forward to him, and he embarked in it, together with a party of his chief officers; and the first pavilion that he entered was that of Homeyd Et-Tawil, of Tus. They went in to him in the pavilion when he expected them not, and found him sitting upon a mat, with the singers before him, having lutes and flutes and other instruments of music in their hands; and after El-Ma'mun had sat a while, there were brought to him dishes of the flesh of beasts, without any of the flesh of birds; and El-Ma'mun paid no regard to any of those viands. So Abu-'Isa said, O Prince of the Faithful, we entered this place unexpected, and its owner knew not of thine approach. Arise then and go with us to a place prepared for thee and suited to thee.

The Khalifeh accordingly arose, with his chief officers and his brother Abu-'Isa, and they repaired to the house of 'Ali the son of Hisham. And when he knew of their coming, he received them in the most honourable manner, kissing the ground before the Khalifeh. Then he conducted them into the pavilion, and opened a chamber, such as none had seen surpassed in beauty. Its floor and columns and walls were of varieties of marbles, it was decorated with various kinds

* Mesopotamia.

of Greek paintings, and its floor was spread with mats of Es-Sind,* and furniture of El-Basrah, made to suit the length and breadth of the chamber. El-Ma'mun sat a while contemplating the apartment and the roof and the walls; after which he said, Give us some food. And there were brought to him immediately nearly a hundred dishes of fowls, besides other birds, and therids† and fries and cold things; and when he had eaten, he said, Give us something to drink, O 'Ali. And there was brought to him aromatic wine, prepared with fruits and fragrant spices, in vessels of gold and silver and crystal; and those who brought in that wine were pages like moons, attired in garments of stuff of Alexandria interwoven with gold, and before their bosoms were bottles of crystal containing rose-water infused with musk. El-Ma'mun wondered exceedingly at that which he beheld, and said, O Abu-l-Hasan. Whereupon he sprang to the carpet and kissed it, and then, standing before the Khalifeh, replied, At thy service, O Prince of the Faithful. And the Khalifeh said, Let us hear some mirth-exciting songs. His host replied, I hear and obey, O Prince of the Faithful. Then he said to one of his servants, Bring the singing slave-girls. So the eunuch replied that he heard and obeyed; and, after he had been absent a moment, returned with ten eunuchs bringing ten chairs of gold. And when they had placed the chairs, there came ten maids like shining full moons and flowery gardens, attired in black brocade, and with crowns of gold upon their heads; and they walked forward until they seated themselves upon the chairs, when they sang varieties of melodies. Then those slave-girls departed, and ten others came, and sang; and after these, came ten others; and again, after them, ten others.

El-Ma'mun then said, Bring forward the boat. And he was about to embark and go. But 'Ali the son of Hisham arose and said, O Prince of the Faithful, I have a slave-girl whom I purchased for ten thousand pieces of gold, and who hath captivated my whole heart, and I desire to shew her to the Prince of the Faithful. If she please him, and he approve of her, she shall be his; and if not, let him hear from her something.—So the Khalifeh said, Bring her unto me. And there came forth a damsel like a twig of the Oriental willow, with fascinating eyes, and eyebrows like two bows, and upon her head was a crown of red gold set with large pearls and with jewels, beneath which was a bandage whereon was worked with chrysolites this verse:—

A Jinniyeh, and she hath Jinn who teach her to smite hearts by means of a stringless bow.

This damsel walked forward like a fugitive gazelle; and she would have fascinated a devotee. She continued to advance till she seated herself upon a chair; and when El-Ma'mun beheld her, he wondered at her beauty and loveliness; and Abu-'Isa was pained in heart; his complexion became sallow, and his whole state changed. El-Ma'mun therefore said to him, What is the matter with thee, O Abu-'Isa,

* India.

† Crumbled or sliced bread, with broth, etc.

that thy state hath changed? He answered, O Prince of the Faithful, it is by reason of a malady that cometh upon me sometimes. And the Khalifeh said to him, Hast thou known this slave-girl before the present day?—Yes, O Prince of the Faithful, he answered. And can the moon (he added) be hidden?—Then El-Ma'mun said to her, What is thy name, O damsel? She answered, My name is Kurrat-el-'Eyn, O Prince of the Faithful. And he said to her, Sing to us, O Kurrat-el-'Eyn. So she sang; and the Khalifeh said to her, Divinely art thou gifted! By whom are these verses?—She answered, By Di'bil El-Khuza'i, and the air is by Zurzur Es-Saghîr. And Abu-'Isa looked at her, and weeping choked him, so that the company wondered at him.

Then the damsel looked towards El-Ma'mun, and said to him, O Prince of the Faithful, wilt thou give me permission to change the words of my song? He answered, Sing what thou wilt. And, with exciting modulations, she sang these verses:—

If thou please one and he also please thee publicly, be more careful
of preserving thy love in secret;
And reject the assertions of the slanderers; for seldom do they wish
for aught but the estrangement of the lover.
They have averred that whenever the lover approacheth, he is wearied;
and that absence is the remedy for passion.
We have tried both remedies, and not been cured; but nearness of
abode is better than distance:
Yet nearness of abode is of no advantage when the person thou lovest
doth not love thee.

And when she had finished her song, Abu-'Isa said, O Prince of the Faithful, if we be disgraced,* we shall be at ease. Wilt thou give me permission to reply to her?—The Khalifeh answered him, Yes: say to her what thou wilt. And he restrained his tears, and sang these two verses:—

I was silent, and said not that I was a lover; but concealed my affection
from my own heart.
If my love, notwithstanding, appear in my eye, 'tis because it is near
to the shining moon.

Then again the damsel took the lute and sang; and again Abu-'Isa sang in reply to her; and when he had ended, 'Ali the son of Hisham sprang to his feet and kissed them, saying to him, O my master, God hath answered thy prayer, and heard thy secret, and consented to thy taking her with all her appurtenances of rarities and beautiful things, if the Prince of the Faithful have no desire for her. And El-Ma'mun said, If we had a desire for her, we had given Abu-'Isa the preference to ourself, and aided him in the attainment of his desire. Then El-Ma'mun arose, and embarked in the boat. Abu-'Isa remained behind to take Kurrat-el-'Eyn, and he took her and departed with her to his abode, with a dilated heart.—Consider then the generosity of 'Ali the son of Hisham.

* By revealing our love.

CHAPTER XIX

[NIGHTS 424-434]

THE STORY OF 'ALI OF CAIRO

THERE was, in the city of Cairo, a merchant who had abundance of wealth and ready money, and jewels and minerals, and possessions incalculable, and his name was Hasan the Jeweller of Baghdad. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness; and he named him 'Ali of Cairo. He had taught him the Kur'an and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son 'Ali of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to give thee a charge. If thou act according to it, thou wilt not cease to be safe and prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge.—O my father, said 'Ali, how should I refuse to attend, or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions and goods and wealth incalculable; so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the

ordinances which He hath appointed thee, and following the precepts of El-Mustafa * (may God bless and save him !) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned ; and mind that thou care for the poor and the needy, and shun avarice and niggardness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also ; for she is of the daughters of the great, and she is now likely to bear thee issue : perhaps God will bless thee with virtuous offspring by her.—He ceased not to admonish him, and to weep, and say to him, O my son, I beg of God, the Bountiful, the Lord of the magnificent throne, that He save thee from every difficulty that may befall thee, and grant thee his ready relief. And his son wept violently, and said, O my father, by Allah, I am dissolved by these words : it seemeth that thou utterest the language of him who biddeth farewell. His father replied, Yes, O my son ; I know my state ; and forget not thou my charge.—Then the man began to repeat the two professions of the faith, and to recite [portions of the Kur'an], until the known period arrived ; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan, whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted !

His son was affected with extreme grief, a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it ; after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Kur'an. Then they returned to the house, and consoled the son of the deceased, and each of them went his way ; and the son of the deceased performed for him the ceremonies of the Fridays, and recitations of the whole of the Kur'an, to the

* The Elect, i.e. the Prophet Mohammad.

end of forty days. He remained in the house, and went not forth save to the place of prayer; and Friday after Friday he visited his father's tomb.

He ceased not to persevere in his prayer, and his recitation [of the Kur'an], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him and saluted him, and said to him, How long shall continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body.—And when they came in to him, Iblis the accursed was with them, suggesting evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Iblis seduced him to comply with their request until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. They then said to him, Mount thy mule, and repair with us to such a garden, that we may amuse ourselves there, and that thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us.—Whither? he asked. They answered, To such a garden; for it is better than that to which we went first, and more pleasant. And he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him

until they overcame him, and he drank with them; and they continued conversing and drinking till the close of the day, when they returned to their abodes. But 'Ali of Cairo was affected with a giddiness from drinking, and he went to his wife in this state: so she said to him, How is it that thou art changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are of the sons of the merchants, and are not persons who are objects of suspicion: they are only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and an ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him the cooks and the farrashes and the coffee-makers, and they repaired to Er-Rawdah and the Nilometer.* There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, 'Ali saw that he had expended a sum of money of large amount; but Iblis the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began to take of the jewels, and to sell them, and expend their prices, till he exhausted them also. After this, he betook himself to selling the houses and other immoveable possessions until none of them

* [The gauge of the height to which the Nile rises on the island of Er-Rawdah opposite Cairo.]

remained. And when they were gone, he proceeded to sell the fields and gardens, one after another, till all of them were gone, and there remained nothing in his possession but the house in which he resided. He therefore wrenched out its marbles and its wood-work, and expended of the money which they produced, till he made an end of them all; and he considered in his mind, and found that he had nothing to expend: so he sold the house, and expended its price. Then, after that, the person who had bought of him the house came and said to him, See for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring a house except his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in one of the Hawshes,* and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions, the sons of the merchants. Perhaps they will give thee something wherewith we may sustain ourselves this day.—Accordingly he arose and repaired to his companions, one after another; but every one of them unto whom he went hid his face from him, and made him to hear painful words, such as he abhorred, and not one of them gave him any thing. So he returned to his wife, and said to her, They have not given me any thing. And upon this, she arose and went to her neighbours, to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping, and saying to her, What hath befallen you? She therefore related to her all that her husband had done; and her friend said to her, An ample and a friendly and free

* Courts.

welcome to thee ! Whatsoever thou requirest, demand it of me, without compensation.—And she replied, May God requite thee well ! Then her friend gave her as much provision as would suffice her and her family for a whole month ; and she took it, and returned to her abode. And when her husband saw her, he wept, and said to her, Whence obtainedst thou that ? She answered him, From such a woman ; for when I informed her of that which hath happened, she failed not in aught ; but said to me, All that thou requirest, demand of me. And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted !) will dispel our trouble.

He took leave of her, and kissed his children, and went forth, not knowing whither to go. He walked on without stopping until he arrived at Bulak, where he beheld a vessel about to depart to Dimyat ;* and a man who had been a companion of his father saw him ; so he saluted him, and said to him, Whither desirest thou to go ? He answered, I desire to go to Dimyat ; for I have companions respecting whom I would inquire, and whom I would visit : then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and, having given him some pieces of gold, embarked him in the vessel that was going to Dimyat. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode. He therefore remained with him some time ; after which he said within himself, How long shall I thus reside in other men's houses ? Then he went forth from the house of that merchant, and beheld a vessel about to sail to Syria ; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. 'Ali of Cairo there landed, and he journeyed until he entered Damascus ; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him, and took him to his abode, where he remained some time. And after that,

* Damietta.

he went forth, and beheld a caravan about to journey to Baghdad; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan; and God (whose perfection be extolled, and whose name be exalted!) moved a man of the merchants with sympathy for him: he therefore took him as his guest, and 'Ali ate and drank with him until there remained between them and Baghdad one day's journey. Then there came upon the caravan a party of robbers who were interceptors of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to 'Ali of Cairo, he repaired to Baghdad, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of the interceptors of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath. And they treated him with honour, and said to him, Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee.—And he searched in his pocket, and found a piece of gold remaining of those which the merchant at Bulak had given him: so he gave that piece of gold to one of the gate-keepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it, and repaired to the market, where he changed it, and he brought to 'Ali some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gate-keepers took him and conducted him to a man of the merchants of Baghdad, to whom he related his story; and that man believed him, imagining

that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath.—I went with him, says 'Ali of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O Mes'ud, take thy master, and shew him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a by-street wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth this great house? He answered, To us. So I said to him, Open it, that we may look over it. He replied, Thou hast no need of it.—Why so? I asked. He answered, Because it is haunted, and no one lodgeth in it but in the morning he is a corpse; and we open not its door to take forth the dead from it; but go up on the roof of one of the two other houses, and thence take it up; and on that account my master hath abandoned it, and said, I will not henceforth give it to any one.—But I said to him, Open it to me, that I may look over it. And I said within myself, This is what I desire. I will pass the night in it, and in the morning be a corpse, and be relieved from this state in which I now am.—So he opened it, and I entered it, and saw it to be a magnificent house, of which there existed not the like; and I said to the slave, I choose none but this house; therefore give me its key. But he replied, I will not give thee the key until I consult my master.—Then he went to his master, and said to him, The merchant of Cairo saith, I will not lodge but in the great house.—He therefore arose, and came to 'Ali of Cairo, and said to him, O my master, thou hast no need of this house. 'Ali however replied, I will not lodge in any but it, and I care not for these words. So the man said to him, Write a

voucher agreed upon between me and thee, that, if any thing happen to thee, I am not implicated with thee. 'Ali replied, So be it. And the merchant brought a Shahid from the Kadi's court, and wrote a voucher testifying against him, and, having taken it into his keeping, gave him the key. He therefore took it, and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the mastabah that was behind the door, and returned.

After that, 'Ali of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely-ordained prayers. Then he sat a little; and the slave came to him with the supper from the house of his master, bringing for him also a lamp and a candle and candlestick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So 'Ali lighted the candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go up-stairs, and take the bed, and sleep there, rather than here. Accordingly he arose, and took the bed, and carried it up-stairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. He spread his bed, and sat reciting somewhat of the sublime Kur'an; and suddenly a person called to him and said to him, O 'Ali! O son of Hasan! shall I send down upon thee the gold?—And where, said 'Ali, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this, 'Ali of Cairo said to him, I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O 'Ali! O son of Hasan! shall we send down the

gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck, and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold?—thou saidst to us, And where is the gold?—so we knew that thou wast its owner, and we sent it down. There remaineth also for thee a treasure in the land of El-Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way.—But 'Ali said, By Allah, I will not liberate thee until thou shalt have brought hither to me that which is in the land of El-Yemen. He said, If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure?—Yes, answered 'Ali. And he said to him, Swear to me. So he swore to him. And he was about to go; but 'Ali of Cairo said to him, I have yet one thing for thee to perform.—And what is it? he asked. 'Ali answered, I have a wife and children in Cairo, in such a place; and it is requisite that thou bring them to me, easily, without injury. And he replied, I will bring them to thee in a stately procession, and in a litter, and with servants and other attendants, together with the treasure that we will bring thee from the land of El-Yemen, if it be the will of God, whose name be exalted!—Then he obtained permission of him to be absent three days, after which period he promised him that all that treasure should be in his possession; and he departed.

And in the morning, 'Ali searched about the saloon for a place in which to deposit the gold; and he saw a slab of marble at the edge of the leewan of the saloon, in which was a turning-pin. So he turned the pin, and the slab removed, and there appeared to him a door, which he opened, and he entered, and beheld a large treasury, in which were bags of linen, sewed. He therefore proceeded to take the bags and to fill them with the gold and put them into the treasury until he had removed all the gold and put it into the treasury, when he closed the door, and turned the pin; whereupon the slab of marble returned to its place. Then he arose and descended, and seated himself upon the mastabah that was behind the door. And while he was

sitting, a person knocked at his door; and he rose and opened it, and saw that this person was the slave of the owner of the house; and when the slave saw him there, he returned quickly to his master, to give him the good tidings. And on his coming to his master, he said to him, O my master, verily the merchant who hath taken up his lodging in the house that is haunted by the Jinn is well, in prosperity, and he is sitting upon the mastabah that is behind the door. So his master arose, full of joy, and repaired to that house, taking with him the breakfast; and when he saw 'Ali of Cairo he embraced him, and kissed him between his eyes, and said to him, What hath God done unto thee? He answered, Well; and I slept not but up-stairs, in the saloon that is cased with marble. And the merchant said to him, Did any thing come to thee, or didst thou see aught?—No, answered 'Ali; I only recited as much as was easy to me of the sublime Kur'an; and slept until the morning, when I rose, and performed the ablution, and prayed, and descended and seated myself upon this mastabah. And the merchant said, Praise be to God for thy safety! Then he arose and left him, and sent to him black slaves, and memluks, and female slaves, and furniture, and they swept the house, above and below, and spread for him magnificent furniture; and there remained with him three memluks and three male black slaves and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

Then, when the three days had passed, the servant of the first treasure, who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from El-Yemen, and thy harim, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and memluks, all of them are of the Jann. Now that servant had repaired to Cairo, where he found that the wife of 'Ali, and his children,

during this period had become reduced to excessive nakedness and hunger ; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of El-Yemen. And when he came to 'Ali, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your harims to meet our harim. So they answered him, We hear and obey. They sent and caused their harims to be brought, went forth all together, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged, lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust ; and it dispersed, and discovered mules and 'akkams and farrashes and light-bearers, who approached singing and dancing until they drew near ; when the chief of the 'akkams advanced to 'Ali of Cairo, kissed his hand, and said to him, O my master, we have been tardy in the way ; for we desired to enter yesterday ; but we feared the intercepters of the way ; so we remained four days at our station, until God (whose name be exalted !) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan ; the harims remaining behind with the harim of 'Ali of Cairo until they mounted with them ; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant 'Ali, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Baghdad or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant 'Ali of Cairo, and the women with his harim, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down the loads, and stowed them in the magazines, and the harims went up with the harim of 'Ali to the saloon, and they saw it to be like a garden

abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the best of viands and sweetmeats ; and they ate, and drank excellent sherbet, and scented themselves after it with rose-water and perfume. Then they took leave of him, and departed to their abodes, men and women. And when the merchants had returned to their dwellings, they sent to him presents according to their conditions. Their harims also sent gifts to his harim, until there had been brought to them an abundance of female slaves, and male black slaves, and memluks, and of all kinds of things, such as grains, and sugar, and other goods incalculable. And as to the merchant of Baghdad, the owner of the house in which 'Ali was residing, he remained with him, and quitted him not ; and he said to him, Let the slaves and the servants take the mules and other beasts into one of the houses, for the sake of rest. But 'Ali replied, They will set forth on their journey this night to such a place. And he gave them permission to go out from the city, that when the night should come they might set forth on their journey ; and they scarcely believed his giving them permission to do so when they took leave of him and departed to the exterior of the city, and soared through the air to their abodes.

The merchant 'Ali sat with the owner of the house in which he resided until the expiration of a third of the night, when they separated, and the owner of the house repaired to his abode. Then the merchant 'Ali went up to his harim, and saluted them, and said to them, What happened unto you after my departure, during this period ? So his wife informed him of what they had suffered from hunger and nakedness and fatigue ; and he said to her, Praise be to God for safety ! And how came you ?—O my master, she answered, I was sleeping with my children last night, and suddenly one raised me from the ground, together with my children, and we soared through the air ; but no injury befell us ; and we ceased not to soar along until we alighted upon the ground in a place like an encampment of Arabs, where we saw loaded mules, and a litter borne by two great mules, surrounded by servants consisting of pages and men.

So I said to them, Who are ye, and what are these loads, and in what place are we? And they answered, We are the servants of the merchant 'Ali of Cairo, the son of the merchant Hasan the Jeweller, and he hath sent us to take you and to convey you to him in the city of Baghdad. I said to them, Is the distance between us and Baghdad long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night. Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us.—And who, said 'Ali, gave you this apparel? She answered, The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy husband:—and here it is, carefully kept in my possession.—Then she produced it to him; and he said to her, Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and shewed her the chests; and she said to him, This is the chest from which he took forth the dresses. He therefore took the key from her, and put it into the lock, and opened the chest; and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saying to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning-pin, and he turned it, and opened the door of the treasury, and, entering with her, shewed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing

which, she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death, and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God (whose name be exalted!) for his giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted!) in private and in public.—She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted!) to remove far from us the wicked, and to adapt us to the obedience of Him, and to the compliance with the precepts of his Prophet; may God bless and save him!

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his memluks, and became the greatest of the merchants in the city of Baghdad. So the King of Baghdad heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons of the King; for he desireth thee. And he replied, I hear and obey;—and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays, and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance of his glory and blessings, addressing him in the best manner he could. The King said to him, O merchant, thou hast cheered our country by thy presence. And he replied, O King of the age, the slave hath brought thee a present, and hopeth that thou wilt in thy favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasuries of wealth. He

therefore said to him, Thy present is accepted, O merchant ; and if it be the will of God (whose name be exalted !), we will recompense thee with the like of it. And 'Ali kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No ; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted !) that I may have the happiness of marrying my daughter to this merchant. Then what say ye?—They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace. He then had an interview with his wife, and put the trays before her ; and she uncovered them, and saw in them things like which she possessed not a single piece. So she said to him, From which of the Kings is this? Probably it is from one of the Kings who have demanded my daughter in marriage.—He answered, No : but it is from a merchant of Cairo, who hath come unto us in this city ; and when I heard of his coming, I sent to him a messenger to bring him to us that we might become acquainted with him, as we might probably find in his possession some jewels which we might purchase of him to fit out our daughter. He therefore obeyed our command, and brought us these four trays, which he offered us as a present ; and I saw him to be a handsome young man, of dignified appearance, and perfect intelligence, and elegant form, almost like one of the sons of the Kings. And on my seeing him, my heart inclined to him, and my bosom became dilated at beholding him, and I desired to marry my daughter to him. I displayed the present to the great men of my kingdom, and said to them, How many of the Kings have demanded my daughter in marriage? And they answered, Many.—And hath any one of them, said I, brought me the like of that? To which they all answered, No, by Allah, O King of the age ; for there existeth not in the possession of any one of them the like of that. And

I said to them, I beg of God (whose name be exalted!) that I may have the happiness of marrying to him my daughter. What then say ye?—They answered, The thing should be as thou judgest. Now what sayest thou?—She answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth is that which will be. And he replied, If it be the will of God (whose name be exalted!), we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant 'Ali of Cairo, and all the merchants of Baghdad. So they all came, and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Kadi of the court. And he came before him; and the King said to him, O Kadi, write the contract of my daughter's marriage to the merchant 'Ali of Cairo. But 'Ali of Cairo said, Pardon, O our lord the Sultan. It is not fit that a merchant like me be son-in-law of the King.—The King however replied, I have bestowed upon thee that favour, together with the office of Wezir. Then he invested him with the robe of a Wezir immediately; whereupon he seated himself on the chair of the Wezir, and said, O King of the age, thou hast bestowed upon me this favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son.—Hast thou a son? asked the King.—Yes, answered 'Ali. And the King said, Send to him immediately. He replied, I hear and obey;—and he sent one of his memluks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully. And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature, and justness of form, and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultan, my name is Hasan. And his age at that time was fourteen years. Then the King

said to the Kadi, Write the contract of the marriage of my daughter Hosn-el-Wujud to Hasan the son of the merchant 'Ali of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Wezir 'Ali of Cairo until he arrived at his house, instated in the office of Wezir; and they congratulated him on that event, and went their ways. He then entered the apartment of his wife, who, seeing him clad in the robe of a Wezir, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hasan my son. And she rejoiced at this exceedingly.

Then 'Ali of Cairo passed the night, and when the morning arrived he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Wezir, we desire to celebrate the festivity, and to introduce thy son to my daughter. 'Ali replied, O our lord the Sultan, what thou judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hasan, the son of the Wezir 'Ali, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hasan, the son of the Wezir; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend to her house. So the King's wife said to her husband, O King of the age, the mother of Hasan cannot reside with her son and leave the Wezir, nor can she reside with the Wezir and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hasan, the son of the Wezir; and they built it in a few days; after which the King commanded to remove the goods of the Wezir to that palace; and they did so; and

the Wezir took up his abode in it. The three palaces communicated, one with another : so when the King desired to speak with the Wezir, he walked to him in the night, or sent to bring him ; and in like manner did Hasan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life, for a length of time.

After this, an illness attacked the King, and his malady increased : so he summoned the grandees of his kingdom, and said to them, A violent disease hath attacked me, and perhaps it is that which will occasion my death : I have therefore summoned you to consult you respecting an affair, and do ye give me the advice that ye judge to be good. They said, Respecting what wouldst thou consult us, O King ? And he answered, I have become old, and have fallen sick, and am in fear for my kingdom after me, on account of the enemies ; wherefore I desire that ye all agree in the choice of one, that I may inaugurate him as King during my life, and that ye may be at ease. To this they all replied, We all approve of the husband of thy daughter, Hasan, the son of the Wezir 'Ali ; for we have observed his good sense, and perfection and intelligence, and he knoweth the rank of the great and the small. The King said to them, And do ye approve of that ? They answered, Yes. He said to them, Perhaps ye say that before me through a modest respect for me, and behind my back ye will say otherwise. But they all replied, By Allah, our words are the same in public and in secret ; they change not ; and we approve of him with joyful hearts and dilated bosoms. He therefore said to them, If the affair be so, bring the Kadi of the holy law, and all the chamberlains and lieutenants and chief men of the kingdom, before me to-morrow, and we will finish the affair in the most agreeable manner. And they replied, We hear and obey.

They departed from him, and summoned all the 'Ulama,* and the chief persons among the Emirs, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him ; and he gave them permission. So they entered, and saluted him, and said,

* Doctors of the law.

We have all come before thee. And the King said to them, O Emirs of Baghddad, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hasan, the son of the Wezir 'Ali, and husband of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King.—For what purpose? said he. And they answered him, For an affair advantageous to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hasan kissed the ground before him; and the King said to him, Sit, O my son. So he sat; and the King said to him, O Hasan, all the Emirs have petitioned in thy favour, and agreed to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this, Hasan arose, and kissed the ground before the King, and said to him, O our lord the King, verily among the Emirs is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emirs however said, We do not choose but that thou be King over us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above him. But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren. And Hasan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the Opening Chapter of the Kur'an. Then the King said, O Kadi, write a legal voucher, testifying of these Emirs, that they have agreed to acknowledge, as Sultan, Hasan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher to that effect, and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the

King Hasan, the son of the Wezir, and paid homage to him ; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honour upon the grantees of the kingdom.

Then the court broke up, and Hasan went in to the father of his wife, and kissed his hands ; and he said to him, O Hasan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hasan replied, Through thy prayer for me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother and their dependants, and they kissed his hands, and said to him, May the day be blessed !—and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father ; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty ; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning ; when he performed his divinely-ordained prayers, and finished his concluding supplication, and went up to the court. All the troops also went up thither, and the dignitaries ; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day ; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his way. Then Hasan arose and entered the palace ; and he saw that the illness of his wife's father had become heavy upon him : so he said to him, No harm betide thee ! And the old King opened his eyes, and said to him, O Hasan ! He replied, At thy service, O my lord. And the old King said to him, Now hath the end of my life drawn near ; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience to thy parents ; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hasan replied, I hear and obey. —Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted !

So they prepared his body for burial, and shrouded it, and performed for him recitations of portions and of the whole of the Kur'an until the end of the forty days ;—and the King Hasan, the son of the Wezir, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Wezir on his right hand, and he took another Wezir on his left. His affairs were well ordered, and he remained King in Baghdad a long time ; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him ; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm !

ANECDOTES¹⁸

[NIGHTS 434—6, 462—482]

ANECDOTE OF A TOWNSMAN AND A BEDAWIYEH

It is related that a man of the pilgrims slept a long sleep, and then awoke, and saw no trace of the other pilgrims. So he arose and walked on ; but he wandered from the way, and he proceeded until he saw a tent, and an old woman at its door, and he found by her a dog asleep. He approached the tent, saluted the old woman, and begged of her some food ; whereupon she said to him, Go to yon valley, and catch as many serpents as will suffice thee, that I may broil some of them for thee. The man replied, I dare not catch serpents, and I never ate them. The old woman therefore said, I will go with thee, and catch some of them, and fear thou not. Then she went with him, and the dog followed her, and she caught as many of the serpents as would suffice, and proceeded to broil some of them. The pilgrim could not refrain from eating ; for he feared hunger and emaciation : so he ate of those serpents. And after this, being thirsty, he demanded of the old woman some water to drink ; and she said to him, Go to the spring, and drink of it. Accordingly he went to the spring ; but he found its water bitter ; yet he could not refrain from drinking of it, notwithstanding its exceeding bitterness, on account of the violence of his thirst. He therefore drank, and then returned to the old woman, and said to her, I wonder at thee, O thou old woman, and at thy residing in this place, and thy feeding thyself with this food, and thy drinking of this water.—How then, said the old woman, is your country ? He answered her, Verily in our country are spacious and ample houses, and ripe and delicious fruits, and abundant sweet waters, and excellent viands, and fat meats, and numerous sheep, and every thing good, and blessings of which the like exist not save in the Paradise that God (whose name be exalted !) hath described to his just servants.—All this, replied the old woman, I have heard ; but tell me, have you any Sultan who ruleth over you, and oppresseth in his rule while ye are under his authority ; and who, if any one of you committeth an offence, taketh his wealth, and destroyeth him ; and who, if he desire, turneth you out from your houses, and eradicateth you utterly ? The man answered her, That doth sometimes happen. And the old woman rejoined, If so, by Allah, that dainty food and elegant life and those delightful comforts, with oppression and tyranny, are penetrating poison ; and our food, with safety, is a salutary antidote. Hast thou

not heard that the most excellent of boons, after El-Islam, are safety and health?

Now these may be through the justice of the Sultan, the vicegerent of God upon his earth, and through his good policy. The Sultan of former times loved to be distinguished by the lowest degree of awfulness; because, when his subjects saw him, they feared him: but the Sultan of this age loveth to be distinguished by the most perfect policy and the utmost awfulness; because men now are not like those of former days. This our age is one of a people opprobrious, and greatly calamitous; since they are noted for folly, and for hardness of heart, and are bent upon vehement hatred, and upon enmity. Therefore, if the Sultan (in God, whose name be exalted, be our refuge!) should be weak among them, or not characterized by policy and awfulness, no doubt that would be the cause of the ruin of the country. And among the proverbs is this:—The oppression of the Sultan for a hundred years, rather than the oppression of the subjects, one over another, for a single year.—And when the subjects oppress, God setteth over them an oppressive Sultan and a violent King. Thus it is related in the histories, that there was sent up to El-Hajjaj the son of Yusuf, one day, a petition wherein was written, Fear God, and oppress not God's servants with every kind of oppression. And when he had read the petition, he ascended the pulpit (and he was eloquent), and he said, O ye people, verily God (whose name be exalted!) hath set me over you on account of your actions; and if I die, ye will not be free from oppression with these wicked actions; for God (whose name be exalted!) hath created many like me; and if I be not, there will be one worse than I, and more severe in oppression, and more violent in impetuosity. As the poet hath said,—

There is no hand but God's hand is above it, nor oppressor that shall not meet with an oppressor.

—Oppression is feared; but justice is the best of all qualities. We beg God to amend our states.

A TYRANNICAL KING AND THE ANGEL OF DEATH

A tyrannical King, one of the Kings of the Children of Israel, was one day sitting upon his throne, and he beheld a man who had entered the door of the palace, having an offensive form and a terrible appearance. So the King shuddered at his sudden intrusion upon him, and was terrified at his appearance; and he sprang up in his face, and said, Who art thou, O man, and who gave thee permission to intrude upon me, and who commanded thee to come to my abode? He answered, The Lord of the abode commanded me, and none excludeth me, nor do I require permission to go in unto Kings, neither do I fear the rule of a Sultan, nor the multitude of guards: I am he whom no tyrant hindereth, and none can escape from my grasp: I am the terminator

of delights and the separator of companions. And when the King heard these words, he fell upon his face, a tremour crept through his body, and he fell down in a fit; and on his recovery he said, Art thou the Angel of Death? He answered, Yes. And the King said, I conjure thee by Allah to give me one day's delay, that I may beg forgiveness of my sin, and seek pardon of my Lord, and restore the wealth that is in my treasuries to its owners, so that I may not suffer the affliction of a reckoning with respect to it, and the misery of punishment on account of it. But the Angel of Death replied, Far, far from thee be that! Thou hast no way of attaining that wish. How can I grant thee a delay when the days of thy life are reckoned, and thy breaths are numbered, and thy moments are fixed and written?—The King said, Grant me an hour's delay. He replied, Verily the hour is included in the account, and it hath past while thou wast heedless, and hath expired while thou wast careless. Thou hast fulfilled the number of thy breaths, save that there remaineth to thee one breath only.—And the King said, Who will be with me when I am removed to my grave? He answered, Nought will be with thee but thy work. The King replied, I have [done] no work. And the Angel of Death said, Without doubt thine abode will be in the fire; and thy destination, to suffer the anger of the Omnipotent.—Then he seized his soul: so he tumbled from his throne, and fell to the ground; and a clamour arose among the people of his kingdom; their voices were raised, and their cries and weeping were loud; and had they known the indignation that he had gone to endure from his Lord, their weeping for him had been greater, and their lamentation had been more violent and more abundant.

ADVANTAGES OF PIETY AND INDUSTRY .

There was, among the Children of Israel, a good man, who applied himself diligently to the worship of God, and abstained from worldly enjoyments, discarding them from his heart; and he had a wife who aided him in his pursuit, and who always obeyed him. They lived by making trays and fans, working all the day; and at the close of the day, the man went forth with the things that he had made in his hand, and walked with them along the streets and roads, seeking a purchaser, to whom to sell them; and they fasted continually. Now one day ¹⁸ the man went forth as usual, and an event befell him which constrained him to throw himself from the top of a lofty house, in order to avoid an act of disobedience unto his Lord; but God sent to him an angel, who bore him upon his wings, and set him down upon the ground in safety, without any injury happening to him. And when he rested upon the ground, he praised God (to whom be ascribed might and glory!) for the protection which He had afforded him, and the mercy that He had granted him, and returned without any obstacle to his wife. He had been long absent from her, and entered bringing nothing with him; so she asked him respecting the cause of his tardiness, and

respecting the things which he had taken forth in his hand, and as to what he had done with them, and how he had returned without any thing. He therefore informed her of the temptation that had happened to him, and that he had thrown himself down from that place, and God had saved him. And his wife said, Praise be to God who hath averted from thee the temptation, and interposed between thee and the calamity ! Then she said, O man, verily the neighbours have been accustomed to observe that we light our oven every night, and if they see us this night without fire, they will know that we are destitute. Thankfulness to God requireth the concealment of our poverty, and the conjoining of the fast of this night with that of the past day, and spending it in the service of God, whose name be exalted !—Accordingly she arose and went to the oven, filled it with firewood, and set light to it to delude the women who were her neighbours ; and she recited these verses :—

I will conceal the desire and the griefs that I suffer, and will light my fire to delude my neighbours.

I approve of that which my Lord hath decreed : perhaps He will see my submission, and approve me.

After this, she and her husband arose, and performed the ablution, and began to pray. But, lo, one of her female neighbours begged permission to light from their oven. They therefore said to her, Go to the oven, and do as thou desirest. And when the woman drew near to the oven to take the fire, she called out, O such-a-one ! (mentioning the name of the woman of the place) come to thy bread before it burneth. So she said to her husband, Heardest thou what this woman said ? And he replied, Arise and see. She arose, therefore, and went to the oven, and, lo, it was filled with fine white bread ; and she took the cakes of bread and went in to her husband, thanking God (to whom be ascribed might and glory !) for the abundant good, and great favour, which He had bestowed. They ate of the bread, and drank some water, and praised God, whose name be exalted ! Then the woman said to her husband, Come, let us supplicate God (whose name be exalted !) : perhaps He will favour us with something that will render us independent of the trouble necessary to obtain our livelihood, and of the fatigue of working, and will aid us to employ ourselves in his worship and to occupy ourselves with his service. He replied, Well. So the man supplicated his Lord, and the woman said Amen to his supplication ; and, lo, the roof clove asunder, and there descended a ruby, which illuminated the chamber by its lustre ; whereupon they increased in their thanksgiving and praise. They were greatly rejoiced with that ruby, and said as many prayers as God (whose name be exalted !) willed. Then, at the close of the night, they slept ; and the woman saw in her sleep as though she entered Paradise, and beheld many pulpits ranged in order, and chairs set ; whereupon she said, What are these pulpits, and what are these chairs ? She was answered, These are the pulpits of the prophets, and these are the chairs of the just and the good.—And where, said she, is the chair of my husband, such-a-one ? She was answered, It is this. And she looked at it, and, lo, in its side was a hole. She therefore said, What is this hole ? And she was

answered, It is the hole of the ruby that descended upon you from the roof of your house.—So she awoke weeping and mourning for the defect of the chair of her husband among the chairs of the just ; and she said, O man, supplicate thy Lord to restore this ruby to its place ; for the endurance of hunger and poverty during the days that are few will be a lighter matter than the hole in thy chair among the people of excellencies. And the man supplicated his Lord, and, lo, the ruby flew up to the roof, while they looked at it ; and they ceased not to live in their poverty and devotion until they met God, to whom be ascribed might and glory.

ANECDOTE OF A MUSLIM WARRIOR AND A CHRISTIAN MAIDEN

The Prince of the Faithful, 'Omar the son of El-Khattab, sent an army of the Muslims against the enemy, in Syria, and they besieged vehemently one of their fortresses ; and there were among the Muslims two men, brothers, to whom God had given impetuosity and boldness against the enemy, so that the lord of that fortress said to his auxiliaries, and to his heroes who were before him, If these two Muslims were made prisoners, or slain, I should suffice you against the rest of the Muslims. They ceased not to set snares for these two men, and to employ stratagems against them, laying ambushes, and increasing the number of the men in the lurking-places, until one of the two Muslims was taken prisoner, and the other was slain a martyr. So the captive Muslim was carried to the lord of that fortress ; and when the latter saw him, he said, Verily the slaughter of this man would be an evil, and his return to the Muslims would be a calamity. I wish that he would embrace the Christian faith, to be an auxiliary and a helper to us. And one of his Batriks * said, O Emir, I will seduce him so that he shall apostatize from his religion ; for the Arabs are exceedingly fond of women, and I have a daughter endowed with loveliness and perfect beauty : so, if he see her, he will be seduced by her. The Emir therefore said, He is committed unto thee : then convey him away.

Accordingly he conveyed him to his abode, and clad the damsel in attire which increased her beauty and loveliness ; after which, he took the man into the house, and caused the food to be brought ; and the Christian damsel stood before him as a maid serving her master and waiting for him to give her some command which she should perform. And when the Muslim saw what had befallen him, he kept himself from sin by seeking refuge with God (whose name he exalted !) ; he closed his eyes, and occupied himself with the worship of his Lord, and reciting the Kur'an. Now he had an excellent voice, and an effective talent in the use of it ; and the Christian damsel was affected with a violent love for him, and became greatly enamoured of him ; and this state of affairs continued seven days, until the damsel said, Would that

* "Patrician," a title formerly given by the Arabs to Christian generals ; not to be confounded with Batrik or Batrak, "patriarch."

he may consent to my embracing El-Islam ! And when her patience failed, and her heart was contracted, she threw herself down before him, and said, I conjure thee by thy religion that thou hear my words ! He replied, And what wouldst thou say ? She answered, Propose to me El-Islam. So he proposed it to her, and she became a Muslimeh. Then she purified herself, and he taught her how to pray ; and when she had done so, she said, O my brother, verily my embracing El-Islam was on thine account, and from my wish to have thee near unto me. He replied, El-Islam forbiddeth marriage unless there be two legal witnesses, and a dowry, and a guardian ; and I find not the two witnesses, nor the guardian, nor the dowry ; but if thou contrive means of our going forth from this place, I may hope to arrive in the abode of the Muslims, and I will make a covenant with thee that I will have no wife among the Muslimehs but thee. So she said, I will contrive a stratagem to accomplish that. She then called her father and her mother, and said to them, Verily the heart of this Muslim hath become softened, and he desireth to embrace the faith ; and I will grant him the accomplishment of that which he desireth of me. He hath said, however, This shall not happen unto me in a town where my brother was killed ; but if I go forth from it, that my heart may be diverted, I will do as thou desirest. No harm will ensue if ye send me forth with him to another town ; for I am a surety to you and to the King for the accomplishment of that which ye desire.

So her father went to their Emir, and informed him ; and he was greatly rejoiced at that, and gave orders to send her forth with him to the town that she had mentioned. Accordingly they went forth, and when they had arrived at the town, and remained the rest of the day, and the darkness of night overshadowed them, they departed, and pursued their way, like as one of the poets hath said,—

They said, The time of our departure hath drawn near. I replied,
How oft shall I be threatened with departure ?

I have nothing to do but to cross the waste, and to traverse the earth,
mile after mile.

If the beloved journey towards another land, I travel thither, a son of
the road :

I make my desire my director to her, and it sheweth me the way
without other guide.

And they proceeded throughout that night. The young man had mounted a swift horse, and placed her behind him ; and he ceased not to traverse the earth until morning was near, when he turned with her from the road, and set her down ; and they performed the ablution, and recited the morning-prayers. But while they were thus engaged, they heard the clashing of weapons, and the clinking of bits and bridles, and the voices of men, and the sounds of the hoofs of horses. So he said to her, O such-a-one (mentioning her name), this is a troop of the Christians in pursuit, which hath overtaken us : what then shall be our resource, when the horse hath become wearied and jaded so that he cannot stir a step ? But she replied, Wo to thee ! Art thou alarmed and afraid ?—He said, Yes.—Where then, she rejoined, is the power of

thy Lord, of which thou toldest me, and his succour to those who seek it? Come, let us humble ourselves before Him, and supplicate Him : perhaps He will grant us his succour, and make us to participate in his gracious protection : extolled be his perfection, and exalted be his name !—And he replied, Excellent, by Allah, is that which thou hast said ! Accordingly they began to humble themselves before God (whose name be exalted !), and he recited these verses :—

Verily I am hourly in need of thine assistance, and should be though a crown were placed upon my head.

Thou art my greatest want, and if my hand obtained what I desire, I should have no wants remaining.

Thou hast not any thing that Thou withholdest ; for the flood of thy munificence floweth copiously and in torrents ;

But I am excluded by my transgression : yet resplendent is the light of thy pardon, O Clement !

O Dispellor of anxiety, remove my affliction ! for who but Thyself can dispel this anxiety ?

And while he was supplicating, and the damsel was saying Amen to his supplication, and the trampling of the horses was approaching them, the young man heard the voice of his brother the martyr, saying, O my brother, fear not nor grieve ; for the approaching troop is the troop of God, and it is his Angels, whom He hath sent unto you to witness your marriage. Verily God hath gloried in you before his Angels, and given you the recompense of the blessed and the martyrs, and contracted for you the earth, so that in the morning thou wilt be among the mountains of El-Medineh. And when thou meetest 'Omar the son of El-Khattab (may God be well pleased with him !), greet him with salutation from me, and say to him, May God recompense thee well for the Muslims ; for thou hast given good counsel, and laboured with diligence.—Then the Angels raised their voices, saluting him and his wife, and said, Verily God (whose name be exalted !) decreed her in marriage to thee before the creation of your father Adam (on whom be peace !) by two thousand years. And upon this they experienced joy and happiness, and security and gladness : confidence was increased, and the guidance of the pious was confirmed : and when daybreak came, they performed the morning-prayers.

Now 'Omar the son of El-Khattab (may God be well pleased with him !) used to perform the morning-prayers in the darkness before dawn ; and sometimes he entered the place of prayer in the mosque, followed by two men, and began with the Chapter of Cattle, or the Chapter of Women ; * whereupon the sleeper awoke, and he who would perform the ablution performed it, and he who was at a distance came ; so that the first rek'ah was not completed before the mosque was filled with people. Then he performed the second rek'ah with the recitation of a light chapter, and doing it quickly. But on that day, he recited in the first rek'ah a light chapter, doing it quickly, and in like manner in the second ; and when he had pronounced the salutations, he looked towards his companions, and said, Come forth with us that we may

* Kur'an, ch. vi and ch. iv.

meet the bridegroom and bride. So his companions wondered, and understood not his words ; and he advanced, with them following him, until he went forth to the gate of the city.

The young man, as soon as the light appeared to him, and he beheld the standards of El-Medinch, advanced towards the gate, with his wife behind him ; and 'Omar and the Muslims his companions met him and saluted him. And when they entered the city, 'Omar (may God be well pleased with him !) gave orders that a feast should be prepared ; and the Muslims came and ate. The young man entered with his bride ; and God (whose name be exalted !) blessed him by her with children who fought in the way of God, and kept their genealogies, because they gloried in them ; and they ceased not to pass a most comfortable life, and to enjoy the most perfect happiness, until they were visited by the terminator of delights and the separator of companions.

THE JUSTICE OF PROVIDENCE

A certain prophet* employed himself in devotion upon a lofty mountain, beneath which ran a spring of water ; and during the day he used to sit upon the summit of the mountain, so that people saw him not. There he repeated the praises of God (whose name be exalted !), and saw such persons as came to drink at the spring. And as he was one day sitting looking towards the spring, he beheld a horseman, who approached, and alighted from his horse, put down a leathern bag that was slung to his neck, and rested, and drank of the water ; after which he departed, leaving the leathern bag, in which were pieces of gold. And, lo, a man came to drink of the water, and he took the leathern bag with the money, and drank of the water, and departed in safety. Then there came after him a man who was a wood-cutter, bearing a heavy bundle of firewood upon his back, and he seated himself by the spring, to drink of the water. But, lo, the horseman first mentioned approached in a state of distress, and he said to the wood-cutter, Where is the leathern bag that was here ? He answered, I know nothing of it. And the horseman drew his sword, struck the wood-cutter, and slew him ; and he searched in his clothes, and found nothing : so he left him, and went his way.

And that prophet said, O Lord, one person took a thousand pieces of gold, and another hath been slain unjustly. But God said to him by revelation, Occupy thyself with thy devotion ; for the government of the kingdom is not thine affair. Verily the father of this horseman had taken by force a thousand pieces of gold of the property of the father of this man ; so I have put the son in possession of his father's property : and verily the wood-cutter had slain the father of this horseman ; wherefore I have enabled the son to take retaliation.—And thereupon that prophet said, There is no deity but Thou ! Extolled be thy perfection ! Thou art all-knowing with respect to secret things !²⁰

* Moses.

CHAPTER XX

[NIGHTS 537—566]

THE STORY OF ES-SINDIBAD OF THE SEA AND ES-SINDIBAD OF THE LAND ²¹

THERE was, in the time of the Khalifeh, the Prince of the Faithful, Harun Er-Rashid, in the city of Baghdad, a man called Es-Sindibad ²³ the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide mastabah. The porter therefore put down his burden upon that mastabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the mastabah, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezars and blackbirds and nightingales and ring-doves and kirawans; * whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein

* Or karawan: stone-curlew.

he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultans; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to thy judgment, and thy power; for Thou art not to be questioned regarding that which Thou doest, and Thou art able to do whatsoever Thou wilt! Extolled be thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is thy dignity! and how mighty is thy dominion! and how excellent is thy government! Thou hast bestowed favours upon him whom Thou choosest among thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection!—And he recited thus:—

How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade!²³

I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load!

Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;

Incessantly and amply blest, throughout the course of life, with happiness and grandeur, as well as drink and meat.

All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;

But otherwise, between us is a difference as great as the difference that we find between wine and vinegar.

Yet in saying this, I utter no falsehood against Thee, [O my Lord;] for Thou art wise, and with justice Thou hast judged.

And when Es-Sindibad the Porter had* finished the recitation of his verses, he desired to take up his burden and to depart. But, lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passageway, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibad the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultan! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibad the Porter advanced, and, having said, In the name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome,
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and thy day is blessed. What is thy name, and what trade dost thou follow?—O my master, he answered, my name is Es-Sindibad the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Es-Sindibad of the Sea: but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

THE FIRST VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the

property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all [the money] that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Suleyman the son of Da'ud (on both of whom be peace!), respecting his saying, Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace.²⁴ * Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people; and I remembered one of the sayings of the poets, which was this:—

In proportion to one's labour, eminences are gained; and he who seeketh eminence passeth sleepless nights.

He diveth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune.

Whoso seeketh eminence without labouring for it, loseth his life in the search of vanity.

Upon this, I resolved, and arose, and bought for myself goods and commodities and merchandise, with such other things as were required for travel; and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of El-Basrah, with a company of merchants; and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He

* Eccles., vii, 1; ix, 4.

cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!—The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been

submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I had been insensible by reason of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water: therefore I ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and, lo, it was a mare, of superb appearance, tethered in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when, behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast

thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy tethering this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihraj,²⁵ having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and tether them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses.²⁶ This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King El-Mihraj, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country.—I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse

came forth from the sea, as he had said.²⁶ And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose, and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King El-Mihraj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him; whereupon I saluted him, and he returned my salutation, and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdad, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, nor knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King El-Mihraj, and found with him a party of Indians. I saluted

them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shakiriyeh,²⁷ who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Brahmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians²⁸ are divided into seventy-two classes; and I wondered at this extremely. And I saw, in the dominions of the King El-Mihraj, an island, among others, which is called Kasil,²⁹ in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejja^{*} is in it.³⁰ I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fishermen fear it; wherefore they knock some pieces of wood, and it fleeth from them;³¹ and I saw a fish whose face was like that of the owl. I likewise saw during that voyage many wonderful and strange things, such that, if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and, lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out every thing that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Baghdad, the Abode of Peace. I

* Antichrist of the Muslims.

therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Es-Sindibad of the Sea, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognised him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibad of the Sea, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihraj, who took me with them and brought me to this city. They then led me in to the King El-Mihraj, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one!—Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?—So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Baghdad until we arrived at that island upon

which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognised me; and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Basrah. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country; and after that, I repaired to the city of Baghdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants

and other dependants, and memluks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immoveable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures, and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Es-Sindibad of the Sea then made Es-Sindibad of the Land to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Es-Sindibad of the Sea, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibad of the Sea began his narrative thus:—*

THE SECOND VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing

* [A paragraph similar to the preceding occurs at the end of the narrative of each of Es-Sindibad's voyages; but, as in the case of Shahrazad's repetitions each night, it is not here repeated.]

for the occupation of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome, new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinni. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly

goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, far, far from me this time is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of any thing, either of money or goods or merchandise. I repented of my having gone forth from the city of Baghdad, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I rose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking, however, with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and, lo, it was a huge white dome, of great height and large circumference. I drew near to it, and walked round it; but perceived no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and, lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and, behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but

this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh, that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh.³² I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and, lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island, since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers: and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe! —Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow it. Those serpents appeared in the night, and hid themselves in the day, fearing lest the rukh and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. Then I looked within the

cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn rose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers, and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them: that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so, descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem.—Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes; and I proceeded to select, and to put into my pockets and my girdle and my turban, and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and, behold, a

vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And, lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke not to me; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding any thing upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed!—He repented, and struck hand upon hand, and said, Oh, my grief! What is this affair?—So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is marvellous, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid.—And upon this the man thanked me, and prayed for me, and conversed with me; and, lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal

to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!—They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island,³³ wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh firewood. In that island too is a kind of wild beast called the rhinoceros,³⁴ which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees.³⁵ It is a huge beast, with a single horn, thick, in the middle of its head, a cubit³⁶ in length, wherein is the figure of a man. And in that island are some animals of the ox-kind. Moreover, the sailors and travellers, and persons in the habit of journeying about in the mountains and the lands, have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the rukh cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn, [namely the elephant]. I saw also in that island

abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way, selling and buying, until we arrived at the city of El-Basrah. We remained there a few days, and then I came to the city of Baghdad, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety.—This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

THE THIRD VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers (and hear from me the story of the third voyage, for it is more wonderful than the preceding stories, hitherto related—and God is all-knowing with respect to the things which He hideth, and omniscient),

that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdad for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Baghdad to the city of El-Basrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when, lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furlled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes.³⁷ No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.—And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him

away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with [hair like black felt,³⁷ their aspect striking terror. No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and, behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great mastabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And, lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging

down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the mastabah. Then he arose and came to us, and, seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and, having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that mastabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place!—We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than that our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason of the violence of our fear, and sat there a little while; and, lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that mastabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said, one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny.—So I said to them, Hear, O my brothers. If we must kill him, we will transport this wood, and remove some of this firewood, and make for ourselves rafts, each to bear three men;³⁸ after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to

sea; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.—To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the mastabah, and the noise from his throat was like thunder. So thereupon we arose, and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that mastabah, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and, lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form; and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a

mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and, lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders: then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent?—Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived, and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.—I remained upon that tree the rest of the night; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long

and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not come at me: and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose, and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that, they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be his name!) for his abundant favours, and

thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream.—We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted !) until we came in sight of an island called the Island of Es-Selahit,²⁹ where sandalwood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors ; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me.—I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service ; and what remaineth of them we will take and keep until we return to the city of Baghdad, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?—I answered, I hear and obey thee, O my master ; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them ? He answered, Write upon them the name of Es-Sindibad of the Sea, who was with us, and was drowned [or left behind] at the island [of the rukh], and of whom no tidings have come to us ; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them.

What shall remain we will take with us until we return to the city of Baghdad, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Baghdad.—So the clerk replied, Thy words are good, and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Es-Sindibad of the Sea.⁴⁰ Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition; but he was a man of the city of Baghdad, called Es-Sindibad of the Sea; and we had cast anchor at one of the islands, where he was lost,⁴⁰ and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master (whom may God preserve!), know that I am Es-Sindibad of the Sea. I was not drowned; but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibad of the Sea, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten me upon the island, asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to

me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood.—They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Basrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Es-Sindibad of the Sea: he told us likewise of the departure of the ship, and of his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.—So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Basrah. He therefore was convinced that I was Es-Sindibad of the Sea, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of

my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Es-Sind,* where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the Sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow,⁴¹ and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.—After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Basrah, where I remained a few days. Then I came to the city of Baghdad, and repaired to my quarter, entered my house, and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mingling in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered nor calculated.—Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come, [O Sindibad of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

THE FOURTH VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers, that when I returned to the city of Baghdad, and met my companions and my family and my friends, and was enjoying the utmost pleasure and

* Western India.

happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Baghdad to the city of El-Basrah, where I embarked my bales in a ship, and joined myself to a party of the chief men of El-Basrah, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind rose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there rose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind rose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our

departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupified, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and, lo, they were a Magian people, and the King of their city was a ghul; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind was stupified, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise

cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and, lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat

of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and, lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and they brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his

assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then rose from the presence of the King, and diverted myself with a sight of his city; and, lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power? He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present as a

reward for that which I had done for him. And when his Wezir saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shewn favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.—And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Kadi and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies

and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) caused to die the wife of my neighbour, and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth,⁴² taking

the husband with them ; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman ; and, lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread ; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.— So I said within myself, By Allah, this death is more grievous than the first death ! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country ? And he answered me, Know that this is our custom in our country : when the husband dieth, we bury with him his wife ; and when the wife dieth, we bury with her her husband alive ; that we may not separate them in life nor in death ; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you do ye with him as ye have done with this man ? He answered me, Yes : we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself ; my mind was stupified, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her ; and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.

And but a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death ; and the King also came to console me for the loss of her, as was their

custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And, lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity, I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burned my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water.

Then I rose and stood up, and walked about the sides of the cavern ; and I found that it was spacious sideways, and with vacant cavities ; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in the side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death ; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter ? And, behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself ; and they let down with her a large quantity of food and water. I saw the woman ; but she saw not me ; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head ; whereupon she fell down senseless ; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time ; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be ? I then arose

and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and, lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it; and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country; and I said within myself; There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind a while, and advanced towards the light; and, lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and

killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment, of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a sign to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and they proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man,⁶⁶ how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen any thing there except the wild beasts and the birds.—I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with

him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course⁴³ until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. Then we came to the kingdom of Kela, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell,⁴⁴ which is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of El-Basrah, where I landed, and remained a few days; after which I came to the city of Baghdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging

in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother, [O Sindibad of the Land,] sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

THE FIFTH VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Baghdad to the city of El-Basrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves

with a sight of it, and, lo, it was a great egg of a rukh. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a rukh, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh appeared within it. So they pulled it and drew it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the mean time one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the rukh will come and demolish our ship, and destroy us. But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh were what veiled from us the sun's light, so that the sky was darkened. And when the rukh came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel, and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukhs saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their country; but, lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by

reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crushed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted !) placed within my reach one of the planks of the ship ; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted !), to that island. I therefore landed upon it ; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, with varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink ; and I praised God (whose name be exalted !) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached ; whereupon I rose ; but I was like a slain man, by reason of the fatigue and fear that I had experienced ; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then rose and stood up, and walked among the trees ; and I saw a streamlet,⁴⁵ by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island

and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking; and I said to him, O sheykh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day: when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this

condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live!—I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart, and dilateth the mind. Then I ran with him, and danced among the trees; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck

him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him !

After that, I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And, lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island ; whereupon the passengers landed there. So I walked towards them ; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me ; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him except thee ; and praise be to God for thy safety ! Then they brought me some food, and I ate until I was satisfied ; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship ; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes ; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards ; and I

sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.—Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?—And I answered him, No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make any thing. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning.—And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do

thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And, lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense.—And they replied, We hear and obey. They welcomed me, and took me with them, and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and, lo, they were cocoanuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could. We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use

of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage.—So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought every thing that I saw and that pleased me, my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the seaside, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From that island I took with me a large quantity of pepper and cinnamon, in exchange for cocoa-nuts. We passed also by the Island of El-'Asirat,⁴⁰ which is that wherein is the Kamari aloes-wood. And after that, we passed by

another island, the extent of which is five days' journey, and in it is the Sanfi⁴⁷ aloes-wood, which is superior to the Kamari; but the inhabitants of this island are worse in condition and religion than the inhabitants of the island of the Kamari aloes-wood; for they love depravity and the drinking of wines, and know not the call to prayer, nor the act of prayer. And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay⁴⁸ there, and brought up a great number of large and valuable pearls; and they said to me, O my master, by Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!), and continued our voyage until we arrived at El-Basrah, where I landed, and remained a short time. I then went thence to the city of Baghdad, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.—Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

THE SIXTH VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gayety, and was in a state of the utmost joy and

happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gayety ; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country ; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdad to the city of El-Basrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of El-Basrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and, lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter ? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes ; and if God appoint not for us some means of effecting our escape from this sea, we all perish : therefore pray to God (whose name be exalted !) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails ; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain ; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great ! No one is able to prevent what is predestined ! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it !—So all the passengers wept for themselves : they bade one another farewell, because of the expiration of their lives, and their

hope was cut off. The vessel drove upon that mountain, and went to pieces ; its planks were scattered, and all that was in it was submerged ; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain ; and, lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley]. Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen in consequence of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields ; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfi⁴⁰ aloes-wood, and Kamari aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore, and the monsters of the deep⁵⁰ come up from the sea and swallow it, and descend with it into the sea ; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea : so the travellers

and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.⁸¹

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick, and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it. I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and

when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft,²³ of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted !); and if I find no way of saving myself, it will be better for me to die in this river than in this place.—And I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Sanfi⁴⁷ and Kamari aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets:—

Depart from a place wherein is oppression, and leave the house to
tell its builder's fate;

For thou wilt find, for the land that thou quittest, another; but
no soul wilt thou find to replace thine own.

Grieve not on account of nocturnal calamities; since every affliction
will have its end;

And he whose death is decreed to take place in one land will not die in any land but that.

Send not thy messenger on an errand of importance ; for the soul hath no faithful minister save itself.

I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably ! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted ; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light ; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians, and [people like] Abyssinians. When they saw that I had risen, they rose and came to me, and spoke to me in their language ; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic

language, Peace be on thee, O our brother ! What art thou, and whence hast thou come, and what is the cause of thy coming to this place ? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft : so we laid hold upon it, and tied it here by us, waiting for thee to rise at thy leisure. Tell us then what is the cause of thy coming to this place.—I replied, I conjure thee by Allah, O my master, that thou bring me some food ; for I am hungry ; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted !) for all that had occurred, rejoiced at my having passed forth from that river, and having come to these people ; and I told them of all that had happened to me from beginning to end, and of what I had experienced upon that river, and of its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandib,⁵³ * and acquainted him with what had happened ; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last ; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King ; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.⁵⁴

The island of Sarandib is under the equinoctial line ;

* Ceylon.

its night being always twelve hours, and its day also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals, and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I went back to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasures; and he gave me a present and a sealed letter, saying to me, Convey these to the Khalifeh Harun Er-Rashid, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the khawi,^{ss} which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Khalifeh was this:—Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never becometh diseased; and a hundred thousand mithkals of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until

we arrived at Baghdad, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khalifeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindibad, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth, saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, This is the King the owner of the crown the like of which neither Suleyman nor the Mihraj possessed! Then he is silent; and one behind him proclaimeth, saying, He will die! Again I say, He will die! Again I say, He will die!—And the other saith, Extolled be the perfection of the Living who dieth not!—Moreover, by reason of his justice and good government and intelligence, there is no Kadi in his city; and all the people of his country distinguish the truth from falsity.—And the Khalifeh wondered at my words, and said, How great is this King! His letter hath shewn me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Khalifeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same

pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

THE SEVENTH VOYAGE OF ES-SINDIBAD OF THE SEA

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked : so the door-keeper opened, and a page of the Khalifeh entered and said, The Khalifeh summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour ; and he said to me, O Sindibad, I have an affair for thee to perform. Wilt thou do it?—So I kissed his hand, and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Sarandib, and convey to him our letter and our present ; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging ; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover I have bound myself by an oath not to go forth from Baghdad.—Then I informed the Khalifeh of all that had befallen me from first to last ; and he wondered exceedingly, and said, By Allah the Great, O Sindibad, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of

Sarandib; and thou shalt return quickly if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King.—So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Baghdad to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Sarandib, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindibad! By Allah the Great, we have longed to see thee, and praise be to God who hath shewn us thy face a second time!—Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindibad? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Khalifeh Harun Er-Rashid. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys* and El-Kufeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Suleyman the son of Da'ud, on whom be peace! And the contents of the letter were as follows:—Peace from the King Er-Rashid, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate

* Suez.

Sultan. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends; together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having, in their hands, swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then, one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow?—Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the daytime to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants

came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which were such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.⁵⁰

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee.—So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house.

He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us.—I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country.—Yes, said he: thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country.—So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going: therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with every thing that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Baghdad; when I went in to the Khalifeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and

thanked God (whose name be exalted !); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker !

And when Es-Sindibad of the Sea had finished his story, he ordered his servant to give to Es-Sindibad of the Land a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this, Es-Sindibad of the Land advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours : continue then, O my lord, in joy and security ; for God hath removed from thee the evils of fortune ; and I beg of God that He may continue to thee thy pleasures, and bless thy days.—And upon this, Es-Sindibad of the Sea bestowed favours upon him, and made him his boon-companion ; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas !

CHAPTER XXI

[NIGHTS 566—578]

THE STORY OF THE CITY OF BRASS

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Khalifehs, named 'Abd-El-Melik the son of Marwan; and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultans, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord Suleyman the son of Da'ud (on both of whom be peace!), and the dominion and authority which God (whose name be exalted!) had bestowed upon him over mankind and the Jinn and the birds and the wild beasts and other things; and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Suleyman, and that he attained to that to which none other attained, so that he used to imprison the Jinn and the Marids and the Devils in bottles of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then Talib [the son of Sahl] related, that a man embarked in a ship with a company of others, and they voyaged to the island of Sicily,⁵⁷ and ceased not in their course until there arose against them a wind which bore them away to one of the lands of God, whose name be exalted! This happened during the black darkness of night, and when the day shone forth, there came out to them, from caves in that land, people of black complexion and with naked bodies, like wild beasts, not understanding speech. They had a King of their own race, and none of them knew Arabic save

their King. So when they saw the ship and those who were in her, he came forth to them attended by a party of his companions, and saluted them and welcomed them, and inquired of them respecting their religion. They therefore acquainted him with their state; and he said to them, No harm shall befall you. And when he asked them respecting their religion, each of them was of some one of the religions prevailing before the manifestation of El-Islam, and before the mission of Mohammad, may God bless and save him!—wherefore the people of the ship said, We know not what thou sayest.⁵⁸ Then the King said to them, There hath not come to us any one of the sons of Adam before you. And he entertained them with a banquet of the flesh of birds and of wild beasts and of fish, beside which they had no food. And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the sea to catch fish, and he drew it up, and, lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Suleyman the son of Da'ud, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven; and they heard a horrible voice, saying, Repentance! repentance! O Prophet of God!—Then, of that smoke there was formed a person of terrible aspect, of terrific make, whose head would reach [as high as] a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and the King answered him, Know that this is one of the Jinn whom Suleyman the son of Da'ud, when he was incensed against them, imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Jinni, who imagineth that Suleyman is still living; wherefore he repenteth, and saith, Repentance! O Prophet of God!

And the Prince of the Faithful, 'Abd-El-Melik the son of Marwan, wondered at these words, and said, Extolled

be the perfection of God ! Suleyman was endowed with a mighty dominion !—And among those who were present in that assembly was En-Nabighah Edh-Dhubyani ;* and he said, Talib hath spoken truth in that which he hath related, and the proof of his veracity is the saying of the Wise, the First, [thus versified] [†]—

And [consider] Suleyman, when the Deity said to him, Perform the office of Khalifeh, and govern with diligence ;
And whoso obeyeth thee, honour him for doing so ; and whoso disobeyeth thee, imprison him for ever.

He used to put them into bottles of brass, and to cast them into the sea.—And the Prince of the Faithful approved of these words, and said, By Allah, I desire to see some of these bottles ! So Talib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother 'Abd-El-'Aziz the son of Marwan desiring him to bring them to thee from the Western Country,† that he may write orders to Musa‡ to journey from the Western Country to this mountain which we have mentioned, and to bring thee what thou desirest of these bottles ; for the furthest tract of his province is adjacent to this mountain.—And the Prince of the Faithful approved of his advice, and said, O Talib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Musa the son of Nuseyr for this purpose, and thou shalt have a white ensign, together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this, Talib replied, Most willingly, O Prince of the Faithful. And the Khalifeh said to him, Go in dependance on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his brother 'Abd-El-'Aziz, his viceroy in Egypt, and another letter to Musa, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Suleyman, to

* An Arab poet, who, however, died before Islam.

† El-Maghrib, North Africa.

‡ [The Arab general who conquered North Africa and Spain.]

leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Talib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with every thing requisite.

So Talib went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria, until they entered Misr;* when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide who accompanied him to Upper Egypt until they came to the Emir Musa the son of Nuseyr; and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Talib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emir, if thou desire him who will guide thee to that place, have recourse to the sheykh 'Abd-Es-Samad the son of 'Abd-El-Kuddus El-Masmudi;⁶⁰ for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire.—Accordingly he gave orders to bring him, and he came before him; and, lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emir-Musa saluted him, and said to him, O sheykh 'Abd-Es-Samad, our lord the Prince of the Faithful, 'Abd-El-Melik the son of Marwan, hath commanded us thus and thus, and I possess little knowledge of that land, and it

* *I.e.* El-Fustat, "Old Cairo."

hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful?—The sheykh replied, Know, O Emir, that this route is difficult, far extending, with few tracks. The Emir said to him, How long a period doth it require? He answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it.—He replied, Well. And he left his son Harun as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose him, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Harun was of great courage, an illustrious hero, and a bold champion; and the sheykh 'Abd-Es-Samad pretended to him that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent one to another, and grass and springs. And he said, God will assuredly make this affair easy to us through the blessing attendant upon thee, O Viceroy of the Prince of the Faithful. Then the Emir Musa said, Knowest thou if any one of the Kings have trodden this land before us? He answered him, Yes, O Emir: this land belonged to the King of Alexandria, Darius the Greek.⁶¹

After this they departed, and they continued their journey until they arrived at a palace; whereupon the sheykh said, Advance with us to this palace, which presenteth a lesson to him who will be admonished. So the Emir-Musa advanced thither, together with the sheykh 'Abd-Es-Samad and his chief companions, till they came to its entrance. And they found it open, and having lofty angles, and steps, among which were two wide steps of coloured marbles, the like of which hath not been seen: the ceilings and walls were decorated with gold and silver and minerals,

and over the entrance was a slab, whereon was an inscription in ancient Greek; and the sheykh 'Abd-Es-Samad said, Shall I read it, O Emir? The Emir answered, Advance and read. May God bless thee! for nought hath happened to us during this journey but what hath been the result of the blessing attendant upon thee.—So he read it; and, lo, it was poetry; and it was this:—

Here was a people whom, after their works, thou shalt see wept
over for their lost dominion;
And in this palace is the last information respecting lords collected
in the dust.
Death hath destroyed them and disunited them; and in the dust
they have lost what they amassed;
As though they had only put down their loads to rest a while:
quickly have they departed!

And the Emir Musa wept until he became insensible, and he said, There is no deity but God, the Living, the Enduring without failure! He then entered the palace, and was confounded by its beauty and its construction; and he looked at the figures and images that it contained. And, lo, over the second door were inscribed some verses. So the Emir Musa said, Advance, O sheykh, and read. Accordingly he advanced and read; and the verses were these:—

How many companies have alighted in the tabernacles since
times of old, and taken their departure!
Consider thou then what the accidents of fortune have done with
others when they have befallen them.
They have shared together what they collected, and they have left
the pleasure thereof, and departed.
What enjoyments they had! and what food did they eat! and then
in the dust they themselves were eaten!

And again the Emir Musa wept violently: the world became yellow before his face; and he said, We have been created for a great object!

Then they attentively viewed the palace; and, lo, it was devoid of inhabitants, destitute of household and occupants: its courts were desolate, and its apartments were deserted; and in the midst of it was a chamber covered with a lofty dome, rising high into the air, around which were four hundred tombs. To these tombs the Emir Musa

drew near, and, behold, among them was a tomb constructed of marble, whereon were engraved these verses :—

How often have I stood [in fight]! and how often slain! and to
 how many things have I been a witness!
 And how often have I eaten! and how often drunk! and how
 often have I heard the songs of beauteous damsels!
 And how often have I ordered! and how often forbidden! and
 how many strong fortresses are seen,
 Which I have besieged and searched, and from which I have
 taken the lovely females' ornaments!
 But in my ignorance I transgressed to obtain things wished for,
 which proved at last to be frail.
 Then consider attentively thy case, O man, before thou shalt
 drink the cup of death;
 For after a little while shall the dust be poured 'upon thee, and
 thou wilt be lifeless.

And the Emir Musa, and those who were with him, wept.
 Then he drew near to the dome-crowned chamber, and, lo,
 it had eight doors of sandal-wood, with nails of gold, orna-
 mented with stars of silver set with various jewels. And over
 the first door were inscribed these verses :—

What I have left, I left not from generosity; but through the
 sentence and decree operating upon man.
 Long time I lived, happy and enraged, defending my asylum like
 a fierce lion.
 I was never quiet, nor would I bestow a mustard-seed, by reason
 of my avarice, though I were cast into the fire.
 Thus did I until I was smitten by the decree of the glorious Deity,
 the Creator, the Maker.
 When my death was appointed soon to take place, I could not
 prevent it by my numerous stratagems;
 My troops that I had collected availed not, and none of my friends
 aided me, nor my neighbour.
 Throughout my whole life was I wearied in my journey to the
 grave, now in ease, and now in difficulty.
 So, when the purses have become laden, shouldst thou accumulate
 dinar upon dinar,⁶²
 It will all pass before the morning to another, and they will have
 brought thee a camel-driver and a grave-digger;
 And on the day of thy judgment, lone shalt thou meet God, laden
 with sin and crimes and heavy burdens.
 Then let not the world deceive thee with its beauty; but see what
 it hath done to thy family and neighbour.

And when the Emir Musa heard these verses, he wept again

so violently that he became insensible; and after he had recovered, he entered the chamber covered with the dome, and beheld in it a long tomb, of terrible appearance, whereon was a tablet of iron of China; and the sheykh 'Abd-Es-Samad drew near to it, and read its inscription; and, lo, on it was written,—

In the name of God, the Eternal, the Everlasting throughout all ages: in the name of God, who begetteth not, and who is not begotten, and unto whom there is none like: in the name of God, the Mighty and Powerful: in the name of the Living who dieth not.—To proceed:—O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world and its beauty, and its falsity and calumny, and its fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower: and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the sarab* of the plain, which the thirsty imagineth to be water: the Devil adorneth it for man until death. These are the characteristics of the world: confide not therefore in it, nor incline to it; for it will betray him who dependeth upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts. For I possessed four thousand bay horses in a stable; and I married a thousand damsels, of the daughters of Kings, high-bosomed virgins, like moons; and I was blessed with a thousand children, like stern lions; and I lived a thousand years, happy in mind and heart; and I amassed riches such as the Kings of the regions of the earth were unable to procure, and I imagined that my enjoyments would continue without failure. But I was not aware when there alighted among us the terminator of delights and the separator of companions, the desolator of abodes and the ravager of inhabited mansions, the destroyer of the great and the small and the infants and the children and the mothers. We had resided in this palace in security until the event decreed by the Lord of all creatures, the Lord of the heavens and the Lord of the earths, befell us, and the thunder of the Manifest Truth assailed us, and there died of us every day two, till a great company of us had perished. So when I saw that destruction had entered our dwellings, and had alighted among us, and drowned us in the sea of deaths, I summoned a writer, and ordered him to write these verses and admonitions and lessons, and caused them to be engraved upon these doors and tablets and tombs. I had an army comprising a thousand thousand bridles, composed of hardy men, with spears, and coats of mail, and sharp swords, and strong arms; and I ordered them to clothe themselves with the long coats of mail, and to hang on the keen swords, and to place in rest the terrible lances, and mount the high-blooded horses. Then, when the event appointed by the Lord of all creatures, the Lord of the earth and the heavens, befell us, I said, O companies of troops

* Mirage.

and soldiers, can ye prevent that which hath befallen me from the Mighty King? But the soldiers and troops were unable to do so, and they said, How shall we contend against Him from whom none hath secluded, the Lord of the door that hath no door-keeper? So I said, Bring to me the wealth. (And it was contained in a thousand pits, in each of which were a thousand hundred-weights of red gold, and in them were varieties of pearls and jewels, and there was the like quantity of white silver, with treasures such as the Kings of the earth were unable to procure.) And they did so; and when they had brought the wealth before me, I said to them, Can ye deliver me by means of all these riches, and purchase for me therewith one day during which I may remain alive? But they could not do so. They resigned themselves to fate and destiny, and I submitted to God with patient endurance of fate and affliction until He took my soul, and made me to dwell in my grave. And if thou ask concerning my name, I am Kush the son of Sheddad the son of 'Ad the Greater.

And upon the same tablet were also inscribed these verses:—

Shouldst thou think upon me after the length of my age, and the vicissitudes of days and circumstances,

I am the son of Sheddad, who held dominion over mankind and each tract of the whole earth.

All the stubborn troops became abject unto me, and Esh-Sham from Misr unto 'Adnan.

In glory I reigned, abasing their Kings, the people of the earth fearing my dominion;

And I beheld the tribes and armies in my power, and saw the countries and their inhabitants dread me.

When I mounted, I beheld my army comprising a million bridles upon neighing steeds;

And I possessed wealth that could not be calculated, which I treasured up against misfortunes,

Determining to devote the whole of my property for the purpose of extending the term of my life.

But the Deity would nought save the execution of his purpose; and thus I became separated from my brethren.

Death, the disuniter of mankind, came to me, and I was removed from grandeur to the mansion of contempt;

And I found [the recompense of] all my past actions, for which I am pledged: for I was sinful!

Then raise thyself, lest thou be upon a brink; and beware of calamities! Mayest thou be led aright!

And again the Emir Musa wept until he became insensible, in considering the fates of the people; after which, as they were going about through the different apartments of the palace, and viewing attentively its chambers and its places

of diversion, they came to a table upon four legs of alabaster, whereon was inscribed,—

Upon this table have eaten a thousand one-eyed Kings, and a thousand Kings each sound in both eyes. All of them have quitted the world, and taken up their abode in the burial-grounds and the graves.

And the Emir Musa wrote all this. Then he went forth, and took not with him from the palace aught save the table.

The soldiers proceeded, with the sheykh 'Abd-Es-Samad before them shewing them the way, until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and, lo, upon it was a horseman of brass, on the top of whose spear was a wide and glistening head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto me, if thou know not the way that leadeth to the City of Brass, rub the hand of the horseman, and he will turn, and then will stop, and in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass.—And when the Emir Musa had rubbed the hand of the horseman, it turned like the blinding lightning, and faced a different direction from that in which they were travelling.

The party therefore turned thither and journeyed on, and it was the right way. They took that route, and continued their course the same day and the next night until they had traversed a wide tract of country. And as they were proceeding, one day, they came to a pillar of black stone, wherein was a person sunk to his arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupified at the sight

of his form, and retreated in flight ; and the Emir Musa said to the sheykh 'Abd-Es-Samad, What is this ? He answered, I know not what he is. And the Emir said, Draw near to him, and investigate his case : perhaps he will discover it, and perhaps thou wilt learn his history. The sheykh 'Abd-Es-Samad replied, May God amend the state of the Emir ! Verily we fear him.—Fear ye not, rejoined the Emir ; for he is withheld from injuring you and others by the state in which he is. So the sheykh 'Abd-Es-Samad drew near to him, and said to him, O thou person, what is thy name, and what is thy nature, and what hath placed thee here in this manner ? And he answered him, As to me, I am an 'Efrit of the Jinn, and my name is Dahish the son of El-A'mash, and I am restrained here by the majesty, confined by the power, [of God,] tormented as long as God (to whom be ascribed might and glory !) willeth. Then the Emir Musa said, O sheykh 'Abd-Es-Samad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the 'Efrit answered him, Verily my story is wonderful ; and it is this :—

There belonged to one of the sons of Iblis an idol of red carnelian, of which I was made guardian ; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading, among his troops of the Jann, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Jann who obeyed him were under my command and authority, following my words when I ordered them : all of them were in rebellion against Suleyman the son of Da'ud (on both of whom be peace !) ; and I used to enter the body of the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection ; and I described her to Suleyman, on whom be peace ! So he sent to her father, saying, to him, Marry to me thy daughter, and break thy carnelian-idol, and bear witness that there is no deity but God, and that Suleyman is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou

refuse, I bring against thee forces with which thou hast not power to contend : therefore prepare an answer to the question,* and put on the garment of death ; for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed.—And when the messenger of Suleyman (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself and was proud. Then he said to his wezirs, What say ye respecting the affair of Suleyman the son of Da'ud ? For he hath sent demanding my daughter, and commanding me to break my carnelian-idol, and to adopt his faith.—And they replied, O great King, can Suleyman do unto thee that, when thou art in the midst of this vast sea ? If he come unto thee, he cannot prevail against thee ; since the Marids of the Jinn will fight on thy side ; and thou shalt seek aid against him of thine idol that thou worshippest ; for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelian-idol), and hear what will be his reply : if he counsel thee to fight him, fight him ; but otherwise, do not.—And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before it prostrate, and began to weep, and to recite these verses :—

O my lord, verily I know thy dignity ; and, behold, Suleyman desireth to break thee.

O my lord, verily I seek thy defence : command then ; for I am obedient to thy command.

(Then that 'Efrit, the half of whom was in the pillar, said to the sheykh 'Abd-Es-Samad, while those around him listened,) And thereupon I entered the body of the idol, by reason of my ignorance, and the paucity of my sense, and my solicitude respecting the affair of Suleyman, and recited this couplet :—

As for me, I am not in fear of him ; for I am acquainted with every thing.

If he wish to wage war with me, I will go forth, and I will snatch his soul from him.

* On the day of judgment.

So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Suleyman the Prophet of God (on whom be peace!) and to fight against him. Accordingly, when the messenger of Suleyman came, he inflicted upon him a painful beating, and returned him a shameful reply; and he sent to threaten Suleyman, saying to him, by the messenger, Thy mind hath suggested to thee desires. Dost thou threaten me with false words? Either come thou to me, or I will go to thee.

Then the messenger returned to Suleyman, and acquainted him with all that had occurred and happened to him. And when the Prophet of God, Suleyman, heard that, [it was as though] his resurrection took place; * his resolution was roused, and he prepared his forces, consisting of Jinn and men, and wild beasts, and birds and reptiles. He commanded his Wezir Ed-Dimiryat, the King of the Jinn, to collect the Marids of the Jinn from every place: so he collected for him, of the Devils, six hundred millions. He also commanded Asaf the son of Barkhiya [his Wezir of men] to collect his soldiers of mankind; and their number was one million, or more. He made ready the accoutrements and weapons, and mounted, with his forces of the Jinn and of mankind, upon the carpet, with the birds flying over his head, and the wild beasts beneath the carpet marching, until he alighted upon his enemy's coast, and surrounded his island, having filled the land with the forces. He then sent to our King, saying to him, Behold, I have arrived: therefore repel from thee that which hath come down, or else submit thyself to my authority, and acknowledge my mission, and break thine idol, and worship the One, the Adored God, and marry to me thy daughter according to law, and say thou, and those who are with thee, I testify that there is no deity but God, and I testify that Suleyman is the Prophet of God. If thou say that, peace and safety shall be thy lot. But if thou refuse, thy defending thyself from me in this island shall not prevent thee: for God (whose name be blessed and exalted!) hath commanded the wind to obey me, and I will order it to convey me unto thee on the carpet, and will make thee an

* *I.e.* his passion rose.

example to restrain others.—So the messenger came to him, and communicated to him the message of the Prophet of God, Suleyman, on whom be peace! But the King said to him, There is no way for the accomplishment of this thing that he requireth of me: therefore inform him that I am coming forth unto him. Accordingly the messenger returned to Suleyman, and gave him the reply. The King then sent to the people of his country, and collected for himself, of the Jinn that were under his authority, a million; and to these he added others, of the Marids and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Suleyman (on whom be peace!), he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied, We hear and obey God and thee, O Prophet of God! Then Suleyman, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Wezir Asaf the son of Barkhiya on the right side, and his Wezir Ed-Dimiryat on the left side, and the Kings of mankind on his right, and the Kings of the Jinn on his left, and the wild beasts and the vipers and serpents before him.

After this, they came upon us all together, and we contended with him in a wide tract for a period of two days; and calamity befell us on the third day, and the decree of God (whose name be exalted!) was executed among us. The first who charged upon Suleyman were I and my troops; and I said to my companions, Keep in your places in the battle-field while I go forth to them and challenge Ed-Dimiryat. And, lo, he came forth, like a great mountain, his fires flaming, and his smoke ascending; and he approached, and smote me with a flaming fire; and

his arrow prevailed over my fire. He cried out at me with a prodigious cry, so that I imagined the heaven had fallen and closed over me, and the mountains shook at his voice. Then he commanded his companions, and they charged upon us all together: we also charged upon them, and we cried out, one to another: the fires rose and the smoke ascended, the hearts of the combatants were almost cleft asunder, and the battle raged. The birds fought in the air; and the wild beasts in the dust; and I contended with Ed-Dimiryat until he wearied me and I wearied him; after which I became weak, and my companions and troops were enervated, and my tribes were routed. The Prophet of God, Suleyman, cried out, Take ye this great tyrant, the ill-omened, the infamous! And the men charged upon the men, and the Jinn upon the Jinn; defeat befell our King, and we became unto Suleyman a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-trees. As to me, I flew from before Ed-Dimiryat; but he followed me a journey of three months, until he overtook me.⁶³ I had fallen down through fatigue, and he rushed upon me, and made me a prisoner. So I said to him, By Him who hath exalted thee and abased me, pity me, and take me before Suleyman, on whom be peace! But when I came before Suleyman, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Ed-Dimiryat conveyed me to this place, where he set me down as thou seest me; and this pillar is my prison until the day of resurrection. He charged a great king to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emir Musa said, There is no

deity but God! Suleyman was endowed with a mighty dominion!—And the sheykh 'Abd-Es-Samad said to the 'Efrit, O thou, I ask thee concerning a thing of which do thou inform us. The 'Efrit replied, Ask concerning what thou wilt. And the sheykh said, Are there in this place any of the 'Efrits confined in bottles of brass from the time of Suleyman, on whom be peace? He answered, Yes, in the Sea of El-Karkar, where are a people of the descendants of Nuh (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam.—And where, said the sheykh, is the way to the City of Brass, and the place wherein are the bottles? What distance is there between us and it?—The 'Efrit answered, It is near. So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other in position, in the distance, in that black object; whereupon the Emir Musa said to the sheykh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emir; for this is the City of Brass, and this is the appearance of it that I find described in the Book of Hidden Treasures; that its wall is of black stones, and it hath two towers of brass of El-Andalus,* which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass.—They ceased not to proceed until they arrived at it; and, lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it: such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates; but they could not; and the Emir Musa said to the sheykh 'Abd-Es-Samad, O sheykh, I see not to this city any gate. The sheykh replied, O Emir, thus do I find it described in the Book of Hidden Treasures; that it hath five and twenty gates, and that none of its gates may be opened but from within the city.—And how, said the Emir,

* Spain; not merely Andalusia.

can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emir Musa ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite.⁶⁴ So one of his young men mounted, and proceeded around it for two days with their nights, prosecuting his journey with diligence, and not resting; and when the third day arrived, he came in sight of his companions, and he was astounded at that which he beheld of the extent of the city, and its height. Then he said, O Emir, the easiest place in it is this place at which ye have alighted. And thereupon the Emir Musa took Talib the son of Sahl, and the sheykh 'Abd-Es-Samad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld any greater. Its pavilions were lofty, and its domes were shining; its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or a cheering inhabitant, but the owl hooting in its quarters, and birds skimming in circles in its areas, and the raven croaking in its districts and its great thoroughfare-streets, and bewailing those who had been in it. The Emir Musa paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and dwellers; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by his power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and, lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and, behold, they were sculptured and inscribed; and he ordered that their writing should be read: therefore the sheykh 'Abd-Es-Samad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Upon the first tablet was inscribed, in the ancient Greek character,—

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abased the servants of God and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

And in the lower part of the tablet were inscribed these verses:—

Where are the Kings and the peoplers of the earth? They have
quitted that which they have built and peopled;
And in the grave they are pledged for their past actions: there,
after destruction, they have become putrid corpses.
Where are the troops? They repelled not, nor profited. And
where is that which they collected and hoarded?
The decree of the Lord of the Throne surprised them. Neither
riches nor refuge saved them from it.

And the Emir Musa fainted; his tears ran down upon his cheeks, and he said, By Allah, indifference to the world is the most appropriate and the most sure course! Then he caused an inkhorn and a paper to be brought, and he wrote the inscription of the first tablet; after which he drew near to the second tablet,⁶³ and the third, and the fourth; and, having copied what was inscribed on them, he descended from the mountain; and the world had been pictured before his eyes.

And when he came back to the troops, they passed the day devising means of entering the city; and the Emir Musa said to his Wezir, Talib the son of Sahl, and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find in it something by which we may ingratiate ourselves with the Prince of the Faithful.—Talib the son of Sahl replied, May God continue the prosperity of the Emir! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within.—And the Emir said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered them to make straight some

pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emir Musa wondered at it, and said, God bless you! It seemeth, from the excellence of your work, as though ye had adapted it by measurement to the wall.—He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate? And one of them answered, I will ascend it, O Emir, and descend and open the gate. The Emir therefore replied, Mount. God bless thee!—Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emir Musa said, This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of the Prince of the Faithful. Depart ye; for we have no concern with this city.—But one of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheykh 'Abd-Es-Samad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emir Musa said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheykh however replied, Perhaps the object will be accomplished by my means, through the will of God, whose name

be exalted! And thereupon all the people agreed to his ascending.

Then the sheykh 'Abd-Es-Samad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful!—he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety, until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheykh 'Abd-Es-Samad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheykh 'Abd-Es-Samad fall, we all perish!—Then the sheykh 'Abd-Es-Samad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emir, no harm shall befall you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful.—So the Emir said to him, What hast thou seen, O sheykh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself down, as our companions did: but I beheld them dead; so I withheld myself from them, and recited some words of the book of God (whose name be exalted!), whereupon God averted from me the influence of those damsels' artifice, and they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it every one who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he saw that they had two gates of

gold, without locks upon them, or any sign of the means of opening them. Therefore the sheykh paused as long as God willed, and, looking attentively, he saw in the middle of one of the gates a figure of a horseman of brass, having one hand extended, as though he were pointing with it, and on it was an inscription, which the sheykh read, and, lo, it contained these words:—Turn the pin that is in the middle of the front of the horseman's body twelve times, and then the gate will open. So he examined the horseman, and in the middle of the front of his body was a pin, strong, firm, well fixed; and he turned it twelve times; whereupon the gate opened immediately, with a noise like thunder; and the sheykh 'Abd-Es-Samad entered. He was a learned man, acquainted with all languages and characters. And he walked on until he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And behind the [next] gate were a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheykh said within himself, Perhaps the keys are with these people. Then he looked, and, lo, there was a sheykh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men. So the sheykh 'Abd-Es-Samad said, May not the keys of the city be with this sheykh! Perhaps he was the gate-keeper of the city, and these were under his authority.—He therefore drew near to him, and lifted up his garments, and, lo, the keys were hung to his waist. At the sight of them, the sheykh 'Abd-Es-Samad rejoiced exceedingly; his reason almost fled from him in consequence of his joy; and he took the keys, approached the gate, opened the locks, and pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormousness of its apparatus. Upon this, the sheykh exclaimed, God is most great!—and the people made the same exclamation with him, rejoicing at the event. The Emir Musa also rejoiced at the safety of the Sheykh 'Abd-Es-Samad, and at

the opening of the gate of the city ; the people thanked the sheykh for that which he had done, and all the troops hastened to enter the gate. But the Emir Musa cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emir Musa then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead : so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead. And they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another : the shops were open, and the scales hung up, and the utensils of brass ranged in order, and the khans were full of all kinds of goods. And they saw the merchants dead in their shops : their skins were dried, and their bones were carious, and they had become examples to him who would be admonished. They saw likewise four markets of particular shops filled with wealth. And they left this place, and passed on to the silk-market, in which were silks and brocades interwoven with red gold and white silver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak. Leaving these, they went on to the market of jewels and pearls and jacinths ; and they left it, and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. These they left, and they proceeded to the market of the perfumers ; and, lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd, and camphor, and other things ; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed ; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and helmets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with

plates of brilliant gold, and with silk, on which were men whose skins had dried upon the bones : the ignorant would imagine them to be sleeping ; but, from the want of food, they had died, and tasted mortality. Upon this, the Emir Musa paused, extolling the perfection of God (whose name be exalted !), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture ; and most of its decoration was in ultramarine.⁶⁶ Around it were inscribed these verses :—

Consider what thou beholdest, O man ; and be on thy guard before thou departest ;

And prepare good provision, that thou mayest enjoy it ; for every dweller in a house shall depart.

Consider a people who decorated their abodes, and in the dust have become pledged for their actions.

They built ; but their buildings availed not : and treasured ; but their wealth did not save them when the term had expired.

How often they hoped for what was not decreed them ! But they passed to the graves, and hope did not profit them ;

And from their high and glorious state they were removed to the narrowness of the sepulchre. Evil is their abode !

Then there came to them a crier, after they were buried, saying, Where are the thrones and the crowns and the apparel ?

Where are the faces which were veiled and curtained, and on which, for their beauty, proverbs were composed ?—

And the grave plainly answered the inquirer for them, As to the cheeks, the rose is gone from them.

Long time they ate and drank ; but now, after pleasant eating, they themselves have been eaten.

And the Emir Musa wept until he became senseless ; and afterwards, having given orders to write these verses, he went on into the interior of the palace. There he beheld a great hall, and four large and lofty chambers, each one fronting another, wide, decorated with gold and silver and with various colours. In the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade ; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble ; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours.—The Emir

Musa then said to the sheykh 'Abd-Es-Samad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went thence to the second chamber, and opened a closet in it, and, lo, it was filled with arms and weapons of war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khatt Hejer, and maces of Khuwarezm, and other instruments of war and battle. Then they passed thence to the third chamber, in which they found closets having upon their doors closed locks, and over them were curtains worked with various kinds of embroidery. They opened one of these closets, and found it filled with weapons decorated with varieties of gold and silver and jewels. And they went thence to the fourth chamber, where also they found closets, one of which they opened, and they found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crystal, and cups set with brilliant pearls, and cups of carnelian, and other things. So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of saj inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by artifice, without a key. The sheykh 'Abd-Es-Samad therefore advanced to those locks, and he opened them by his knowledge and boldness and excellent skill. And the party entered a passage paved with marble, upon the sides of which were curtains whereon were figured various wild beasts and birds, all these being worked with red gold and white silver, and their eyes were of pearls and jacinths: whosoever beheld them was confounded. Next they came to a saloon, on beholding which the Emir Musa and the sheykh 'Abd-Es-Samad were amazed at its construction,

They then passed on, and found a saloon constructed of

polished marble adorned with jewels. The beholder imagined that upon its floor was running water, and if any one walked upon it he would slip. The Emir Musa therefore ordered the sheykh 'Abd-Es-Samad to throw upon it something that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, any thing more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls, spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels in the middle of which were refulgent gems, and upon her forehead were two jewels the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emir Musa beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. Any beholder would imagine that she was alive, and not dead. And they said to her, Peace be on thee, O damsel! But Talib the son of Sahl said to the Emir, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation?—And he added, O Emir, she is skilfully embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam; and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.⁶⁷—Upon this the Emir Musa said,

Extolled be the perfection of God, who hath subdued his servants by death!—And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword that blinded the eyes; and before the two slaves was a tablet of gold, whereon was read an inscription, which was this:—

In the name of God, the Compassionate, the Merciful. Praise be to God, the Creator of man; and He is the Lord of lords, and the Cause of causes. In the name of God, the Everlasting, the Eternal: in the name of God, the Ordainer of fate and destiny. O son of Adam, how ignorant art thou in the long indulgence of hope! and how unmindful art thou of the arrival of the predestined period! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul? Be ready then for departure, and make provision in the world; for thou wilt quit it soon. Where is Adam, the father of mankind? Where are Nuh and his offspring? Where are the sovereign Kisras and Caesars? Where are the Kings of India and El-'Irak? Where are the Kings of the regions of the earth? Where are the Amalekites? Where are the mighty monarchs? The mansions are void of their presence, and they have quitted their families and homes. Where are the Kings of the foreigners and the Arabs? They have all died, and become rotten bones. Where are the lords of high degree? They have all died. Where are Karun and Haman?* Where is Sheddad the son of 'Ad? Where are Ken'an and the Lord of the Stakes?† God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their presence. Did they prepare provision for the day of resurrection, and make themselves ready to reply to the Lord of men?—O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tedmur,** the daughter of the King of the Amalekites, of those who ruled the countries with equity. I possessed what none of the Kings possessed, and ruled with justice, and acted impartially towards my subjects: I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and possessing emancipated female and male slaves. Thus I did until the summoner of death came to my abode, and disasters occurred before me. And the case was this:—Seven years in succession came upon us, during which no water descended on us from heaven, nor did any grass grow for us on the face of the earth. So we ate what food we had in our dwellings, and after that we fell upon the beasts and ate them, and there remained nothing. Upon this, therefore, I caused the wealth to be brought, and

* Korah; Haman the chief minister of the Pharaoh of the oppression. See Kur'an, xxviii.

† Canaan and the Pharaoh of the oppression.

meted it with a measure, and sent it by trusty men, who went about with it through all the districts, not leaving unvisited a single large city, to seek for some food. But they found it not; and they returned to us with the wealth, after a long absence. So thereupon we exposed to view our riches and our treasures, locked the gates of the fortresses in our city, and submitted ourselves to the decree of our Lord, committing our case to our Master; and thus we all died, as thou beholdest, and left what we had built and what we had treasured. This is the story: and after the substance there remaineth not aught save the vestige.

And they looked at the lower part of the tablet, and saw inscribed upon it these verses:—

Child of Adam, let not hope make game of thee. From all that thy hands have treasured thou shalt be removed.

I see thee desirous of the world and its embellishments; and the past generations have pursued the same course.

They acquired wealth, both lawful and forbidden; but it repelled not fate when the term expired:

They led troops in multitudes, and collected riches; and they left their wealth and buildings, and departed

To the narrow graves, and lay down in the dust; and there they have remained, pledged for their actions;

As if the company of travellers had put down their baggage during night in a house where was no food for guests,

And its owner had said to them, O people, there is not any lodging for you in it. So they packed after alighting:

And they all thereupon became fearful and timid: neither halting nor journeying was pleasant unto them.

Then prepare good provision that will rejoice thee to-morrow; and act not save agreeably with the fear of thy Lord.⁶⁹

And upon the tablet were also inscribed these words:—

Whoso arriveth at our city, and entereth it, God facilitating his entrance into it, let him take of the wealth what he can, but not touch any thing that is on my body; for it is the covering of my person, and the attire with which I am fitted forth from the world. Therefore let him fear God, and not seize aught of it; for he would destroy himself. I have caused this to be an admonition from me unto him, and a charge which I give him in confidence. And peace be on you! I beg God, moreover, to save you from the evil of trials and sickness.

The Emir Musa, when he heard these words, again wept so violently that he became insensible; and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks, and fill them with part of these riches and

these vessels and rarities and jewels. And thereupon, Talib the son of Sahl said to the Emir Musa, O Emir, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratiate thyself with the Prince of the Faithful.—But the Emir replied, O thou, heardest thou not that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially, she hath given it as a charge offered in confidence, and we are not of the people of treachery.—The Wezir Talib, however, said, And on account of these words wilt thou leave these riches and these jewels, when she is dead? What then should she do with these things, which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she.—Then he drew near to the steps, and ascended them until he⁷⁰ reached the spot between the two men [the slaves before mentioned], when, lo, one of these two smote him upon his back, and the other smote him with the sword that was in his hand, and struck off his head, and he fell down dead. So the Emir Musa said, May God not regard with mercy thy resting-place! There was, in these riches, a sufficiency; and covetousness doth doubtlessly dishonour the person in whom it existeth!—He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emir Musa commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and, lo, in these was a people of the blacks, clad in hides, and with burnuses of hides upon their heads, whose language was not known. And when they saw the troops, they ran away from them, and fled to those caves, while their women and their children stood at the entrances of the caves. So the Emir Musa said, O sheykh 'Abd-Es-Samad, what are these people? And he answered, These are the objects of the inquiry of the Prince of the

Faithful. They therefore alighted, and the tents were pitched, and the riches were put down; and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic language; wherefore, when he came to the Emir Musa, he saluted him; and the Emir returned his salutation, and treated him with honour. Then the King of the blacks said to the Emir, Are ye of mankind, or of the Jinn? The Emir answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Jinn, because of your seclusion in this mountain that is separated from the world, and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, of the sons of Ham the son of Nuh, on whom be peace! And as to this sea, it is known by the name of El-Karkar.—So the Emir Musa said to him, And whence obtained ye knowledge, when there hath not come unto you any prophet divinely inspired in such a country as this? He answered, Know, O Emir, that there appeareth unto us, from this sea, a person diffusing a light whereby the surrounding tracts are illuminated; and he proclaimeth, with a voice which the distant and the near hear, O sons of Ham, be abashed at Him who seeth and is not seen; and say, There is no deity but God: Mohammad is the Apostle of God. And I am Abu-l-'Abbas El-Khidr.—Before that, we used to worship one another; but he called us to the worship of the Lord of mankind.—Then he said to the Emir Musa, He hath also taught us some words to say—And what, asked the Emir, are those words? He answered, They are these:—There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to Him belongeth praise: He giveth life and killeth; and He is able to accomplish every thing. And we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also, every night of Friday we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the Angels and the Spirit! Whatsoever God willeth cometh to pass, and what He willeth not cometh not to pass! Every benefit from God is a gratuitous

favour! And there is no strength nor power but in God, the High, the Great!

The Emir Musa then said to him, We are the associates of the King of El-Islam, 'Abd-El-Melik the son of Marwan; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Suleyman the son of Da'ud (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them.—And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Suleyman; and they brought up for them twelve bottles; wherewith the Emir Musa was delighted, and the sheykh 'Abd-Es-Samad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emir Musa thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks gave to the Emir Musa a present consisting of wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emir replied, We must carry with us some of them, that the Prince of the Faithful may see them; for thereby will his heart be pleased more than by the bottles of Suleyman.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emir Musa acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Talib the son of Sahl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance, O Prophet of God! We will not return to the like conduct ever!—And 'Abd-El-Melik the son of Marwan wondered at this. But as to the damsels of the sea, with the like of which the King of the blacks feasted them, they made for them troughs of wood, which they

filled with water, and into these they put them. They died, however, in consequence of the intensity of the heat. After this, the Prince of the Faithful caused the riches to be brought before him, and divided them among the Muslims. And he said, God hath not bestowed upon any one the like of what He bestowed upon Suleyman the son of Da'ud. Then the Emir Musa begged the Prince of the Faithful that he might appoint his son in his place as Governor of the province, and that he might himself go to the noble Jerusalem, there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.⁷¹

CHAPTER XXII

[NIGHTS 606—624]

THE STORY OF JUDAR

A MERCHANT, whose name was 'Omar, had issue consisting of three sons; one of whom was named Salim, and the youngest was named Judar, and the middle one was named Selim. He reared them until they became men; but he loved Judar more than his two brothers; and when it became manifest that he so loved Judar, jealousy seized them, and they hated Judar, and it was evident to their father that they hated their brother. Now their father was of great age, and he feared that, when he died, Judar would suffer trouble from his brothers: so he summoned several persons of his family, and some of the Kadi's dividers of property, and some of the men of science, and said, Bring ye to me my wealth and my stuffs. Accordingly they brought to him all the wealth and the stuffs; and he said, O men, divide this wealth and these stuffs into four portions conformably to the law. They therefore divided the property; and he gave to each son a portion, and himself took a portion, saying, This was my property, and I have divided it among them, and there remaineth not to them aught to claim of me, nor aught for one to claim of another: so when I die, discord will not ensue among them; for I have divided among them the inheritance during my life, and this property that I myself have taken shall be for my wife, the mother of these children, that she may have recourse to it for her subsistence.

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father 'Omar had done: on the contrary, they demanded more of Judar, and said to him, The wealth of our father is in thy possession. He therefore referred his case with them

to the judges, and the Muslims who were present at the time of the division came and testified of that which they knew, and the judge forbade their injuring one another; but Judar lost a considerable sum of money, and his brothers lost in like manner, by reason of the litigation; and they left him a while. Then they plotted against him a second time, and he referred his case with them to the judges; so they lost a considerable sum of money again, on account of the judges. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Judar then came to their mother, and, mocking her, took her money, and beat her and turned her out. She therefore came to her son Judar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them; whereupon Judar said to her, O my mother, do not curse them; for God will requite each of them for his conduct. But, O my mother, I have become poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all: on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Only do thou reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct, and console thyself with the saying of the poet:—

If an ignorant fellow oppress thee, leave him, and look for the time
of vengeance on the oppressor;
And avoid noxious tyranny; for if a mountain oppressed a mountain,
the oppressor would be shattered.

—And he proceeded to sooth the mind of his mother until she consented; and she remained with him.

He then procured for himself a net, and he used to go to the river and the lakes, and to every place in which was

water : every day he went to some place ; and he earned one day ten, and one day twenty, and one day thirty [nusfs], which he expended upon his mother, and he ate well and drank well. But his two brothers neither worked nor sold nor bought ; ruin and destruction and overtaking calamity entered their abode, and they had consumed what they had taken from their mother, and become of the number of the wretched paupers, and naked. So sometimes they would come to their mother, humbling themselves to her excessively, and complaining to her of their hunger ; and, the mother's heart being compassionate, she would give them some stinking bread ; and if any food cooked the day before were there, she would say to them, Eat it quickly, and go before your brother cometh ; for it will not be agreeable to him, and it will harden his heart against me, and ye will disgrace me with him. Wherefore they would eat in haste and go. But they came in to their mother one day, and she put for them some cooked meat and some bread, which they proceeded to eat ; and, lo, their brother Judar entered. So his mother was abashed and confounded at the sight of him, fearing that he would be incensed against her, and she hung down her head towards the ground in her abashment at her son. He, however, smiled in their faces, and said, Welcome, O my brothers ! It is a blessed day. What hath happened that ye have visited me on this blessed day ?—And he embraced them, and loved them, and said, It was not my wish that ye should leave me desolate, and not come to me, nor visit me nor your mother. They therefore replied, By Allah, O our brother, we longed to see thee, and nothing hindered us but abashment in consequence of what hath happened between us and thee ; but we have repented greatly. This was the doing of the Devil (may God—whose name be exalted !—execrate him !) ; and we have no blessing except thee and our mother.—Judar rejoined, I have no blessing except you two. And his mother said to him, O my son, may God whiten thy face, and may God increase thy prosperity ! Thou art the superior [in generosity], O my son.—He then said, Welcome to you both ! Reside with me ; for God is bountiful, and good things with me are plentiful.—He became reconciled to them, and they passed

the night with him, and supped with him, and on the following day they breakfasted with him ; after which, Judar took up the net, and went forth relying upon Providence. His two brothers also went, and were absent until noon, when they returned ; and their mother put before them the dinner ; and in the evening their brother came, bringing meat and vegetables. In this state they continued for a period of a month ; Judar catching fish and selling them, and expending their price upon his mother and his brothers, and the latter eating and frolicking.

Now it happened one day that Judar took the net to the river, and cast it, and drew it, and it came up empty ; and he cast it a second time, and it came up empty. He therefore said within himself, There are no fish in this place. Then he removed to another place, and there cast the net ; but again it came up empty. And he removed to another place, and ceased not to change his place from morning to evening ; but caught not a single minnow.⁷³ So he said, Wonderful ! Are the fish exhausted from the river, or what is the cause ?—He then put the net upon his back, and returned grieved and vexed, suffering anxiety for his two brothers and his mother, and not knowing wherewith to give them to sup. And he came to an oven, and saw the people crowding to take the bread, with money in their hands, and the baker was not looking towards them. Upon this, he stopped and sighed ; and the baker said to him, Welcome to thee, O Judar ! Dost thou want bread ?—And he was silent ; but the baker said to him, If thou have not with thee money, take what will suffice thee, and thou shalt have a delay. So Judar said, Give me bread for ten nusfs. The baker replied, Take these ten nusfs besides, and to-morrow bring me fish for the twenty. And Judar said, On the head and the eye. He therefore took the bread and the ten nusfs, and bought with these some meat and vegetables, saying, To-morrow the Lord will dispel the trouble of my case. He went to his abode, and his mother cooked the food, and he supped and slept ; and on the following day, he took the net. His mother said to him, Remain and breakfast. But he replied, Breakfast thou with my two brothers. And he repaired to the

river, and cast the net in it a first time, and a second, and a third, and changed his place; and he ceased not to do thus until the time of afternoon-prayers; but nothing fell to his lot; wherefore he took up the net, and went away vexed. Now his way was none other than that which led by the baker; and when Judar came to him, the baker saw him, and counted out to him the bread and the money, saying to him, Come, take and go. If there is nothing to-day there will be to-morrow.—And Judar desired to excuse himself to him; but the baker said to him, Go. No excuse is necessary. Hadst thou caught any thing, it had been with thee; and when I saw thee empty-handed, I knew that nothing had betided thee; and if to-morrow nothing betide thee, come, take bread, and be not abashed. Thou shalt have a delay.—Then, on the third day, he went from lake to lake until the time of afternoon-prayers; but saw not in them aught. So he went to the baker, and received from him the bread and the money. And thus he continued to do for a period of seven days.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Karun.* And when he had arrived there, he was about to cast the net, and was not aware of it when there approached him a Maghrabi riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddle-bags, and every thing that was on the mule was embroidered. The Maghrabi alighted from the back of the mule, and said, Peace be on thee, O Judar, O son of 'Omar! So Judar replied, And on thee be peace, O my master the pilgrim! And the Maghrabi said to him, O Judar, I have an affair for thee to perform; and if thou comply with my desire, thou wilt obtain abundant good fortune, and be on account thereof my companion, and perform for me my affairs. Judar therefore said, O my master the pilgrim, tell me what is in thy mind, and I will obey thee: I have no opposition to shew thee. And the Maghrabi said to him, Recite the Fatihah. So he recited it with him. And after this, the Maghrabi took forth and gave him a cord of silk, and said to him, Bind my hands behind me, and make my bond very

* Formerly at the south of Cairo.

tight; then throw me into the lake, and wait over me a little; and if thou see me put forth my hands from the water, raising them high, before I appear, cast thou the net upon me, and draw me out quickly; but if thou see me put forth my feet, know that I am dead. In this case, leave me, and take the mule and the saddle-bags, and go to the market of the merchants: thou wilt find a Jew, whose name is Shumey'ah; give thou to him the mule, and he will give thee a hundred pieces of gold: so take them, and conceal the secret, and go thy way.—He therefore bound his hands tightly behind him, the Maghrabi saying to him, Pull tightly the bonds. Then the latter said, Push me until thou shalt have thrown me into the lake. Accordingly he pushed him, and threw him into it; whereupon he sank; and Judar stood waiting for him a considerable time; and, lo, the feet of the Maghrabi came forth. Therefore Judar knew that he was dead, and he took the mule and left him, and went to the market of the merchants, where he saw the Jew sitting upon a chair at the door of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the secret. So Judar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread. Judar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold on account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghuls. Then Judar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

He passed that night, and when he arose in the

morning, he took the net, and went to the Lake of Karun, and, stopping there, he was about to cast the net. And, lo, another Maghrabi approached, riding upon a mule, and more bedecked than he who had died; and he had with him a pair of saddle-bags, in which were two little boxes: in each side of it was a little box. And he said, Peace be on thee, O Judar. So Judar replied, On thee be peace, O my master the pilgrim! And the Maghrabi said, Did there come to thee yesterday a Maghrabi riding upon a mule like this mule? Upon this, Judar feared, and denied, saying, I saw not any one—fearing that he would say, Whither is he gone?—and if he answered him, He was drowned in the lake—perhaps he might say, Thou drownedst him. It was therefore impossible for him to do aught save to deny. The Maghrabi then said to him, O poor man, this was my brother, and he hath gone before me. Judar replied, I have no knowledge of him. But the Maghrabi rejoined, Didst thou not bind his hands behind him, and throw him into the lake, and did he not say to thee, If my hands come forth, cast upon me the net, and draw me out quickly; but if my feet come forth, I shall be dead, and take thou the mule, and give it to the Jew Shumey'ah, and he will give thee a hundred pieces of gold?—and his feet came forth, and thou tookest the mule, and gavest it to the Jew, and he gave thee a hundred pieces of gold.—So Judar said, Since thou knowest this, wherefore dost thou ask me? The Maghrabi answered, It is my desire that thou do with me as thou didst with my brother. And he took forth and gave him a cord of silk, saying, Bind my hands behind me, and throw me in; and if the like of that which befell my brother befall me, take the mule, and give it to the Jew, and receive from him a hundred pieces of gold. He therefore said to him, Advance. Accordingly he advanced, and Judar bound his hands behind him, and pushed him; whereupon he fell into the lake, and sank; and he waited for him a while, and his feet came up. Therefore Judar said, He is gone to perdition! If it be the will of God, every day may Maghrabis come to me, and I will bind their hands behind them, and they shall die, and a hundred pieces of gold from each one who dieth will suffice me.—He then

took the mule, and went away; and when the Jew saw him he said to him, The other bath died! Judar replied, May thy head long survive! And the Jew said to him, This is the recompense of the covetous. And he took the mule from him, and gave him a hundred pieces of gold. So Judar took them, and repaired to his mother, and gave them to her; whereupon she said to him, O my son, whence came unto thee this? He therefore informed her; and she said to him, Go not again henceforth to the Lake of Karun; for I fear for thee with respect to the Maghrabis. But he replied, O my mother, I throw them not in save with their own consent; and how shall I act? This is a trade from which there accrueth to us every day a hundred pieces of gold, and I return quickly: so by Allah I will not desist from going to the Lake of Karun until all traces of the Maghrabis cease, and not one of them remaineth.

Then, on the third day, he went and stood there; and, lo, there came a Maghrabi riding upon a mule, and having with him a pair of saddle-bags; but he was more bedecked than the two former ones; and he said, Peace be on thee, O Judar, O son of 'Omar! So Judar said within himself, Whence do they all know me? Then he returned his salutation. And the Maghrabi said, Have any Maghrabis passed by this place? Judar answered him, Two. The Maghrabi asked him, Whither went they?—I bound their hands behind them, answered Judar, and threw them into this lake; so they were drowned; and the same end is for thee also. And the Maghrabi laughed, and said, O poor man, every living being hath his destiny. He then alighted from the mule, and said, O Judar, do with me as thou didst with both of them. And he took forth the cord of silk. So Judar said to him, Turn round thy hands that I may bind them behind thy back; for I am in haste, and my time is gone. He therefore turned round his hands towards him, and Judar tied them behind his back, and pushed him; whereupon he fell into the lake, and Judar stood waiting for him. And, lo, the Maghrabi put forth to him his hands, saying to him, Cast the net, O poor man! Accordingly he cast the net over him, and drew it; and, behold, he was grasping in his hands two fishes, the colour of which was

red, like coral; in each hand a fish; and he said to Judar, Open the two little boxes. So he opened them for him; and he put in each little box a fish, and covered the mouths of the boxes over them. Then he pressed Judar to his bosom, and kissed him on the right cheek and on the left, and said to him, May God deliver thee from every difficulty! By Allah, hadst thou not cast the net over me, and drawn me out, I had not ceased to grasp these two fishes, submerged in the water, until I had died, and I had not been able to come forth from the water.—And Judar said to him, O my master the pilgrim, I conjure thee by Allah that thou acquaint me with the affair of the two who were drowned before, and with the truth of the history of these two fishes, and with the affair of the Jew.

The Maghrabi therefore replied, O Judar, know that the two who were drowned before were my brothers. One of them was named 'Abd-Es-Selam, and the other was named 'Abd-El-Ahad; I am named 'Abd-Es-Samad, and the Jew is our brother; his name is 'Abd-Er-Rahim: he is not a Jew, but a Muslim, of the Maliki persuasion.* Our father taught us the arts of solving mysteries and opening hidden treasures, and enchantment; and we strove until the Marids of the Jinn, and the 'Efrits, served us. We were four brothers, and the name of our father was 'Abd-El-Wadud; and our father died, leaving to us an abundance of things; whereupon we divided the treasures and riches and talismans until we came to the books, which also we divided. But there ensued among us a dissension respecting a book entitled The Stories of the Ancients, the like of which existeth not, nor can any one give its price, nor can its equivalent be made up in jewels; for in it are given accounts of all the hidden treasures, and the solutions of mysteries. Our father was in the habit of making use of it, and we committed to memory a little of its contents, and each of us desired to possess it, that he might know what was in it. Now when a dissension occurred between us, there was present with us our father's sheykh, who had reared him and taught him enchantment and divination, and he was named the Diviner El-Abtan; and he said to

* One of the four orthodox sects of Islam.

us, Bring ye the book. So we gave him the book; and he said, Ye are the sons of my son, and it is impossible that I should wrong any one of you. Then let him who desireth to take this book go and strive to accomplish the opening of the treasure of Esh-Shamardal, and bring me the celestial planisphere, and the kohl-pot, and the seal-ring, and the sword. For the seal-ring hath a Marid that serveth it, whose name is Er-Ra'd el-Kasif; and whoso possesseth this seal-ring, neither King nor Sultan can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to do so. And as to the sword, if it be drawn against an army, and its bearer shake it, he will rout the army; and if he say to it, at the time of his shaking it, Slay this army—there will proceed from that sword a lightning, which will slay the whole army. And as to the celestial planisphere, whoso possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants, as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the sun's disk, desiring to burn that city, it will be burned. And as to the kohl-pot, whosoever applieth kohl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this; that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four reposed things, shall be entitled to take this book.—And we consented to the condition.

He then said to us, O my sons, know that the treasure of Esh-Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and had not been able; but that the sons of the Red King had fled from him to a lake in the land of Egypt, called the Lake of Karun, where they withstood his authority; and he pursued them to Cairo; but could not prevail against them, on account of their

descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Esh-Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me, and complained to me. I therefore made for him an astrological calculation, and saw that this treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Judar the son of 'Omar; for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Karun, and that the charm would not be dissolved unless Judar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King; and whosoever should have the fortune to do so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish, and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Judar should cast over him the net, and take him forth from the lake.—Upon this, [two of] my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and the saddle-bags from Judar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother; but they could not prevail against me: so I seized them.

Upon this, Judar said, Where are they whom thou seizedst? The Maghrabi replied, Didst thou not see them? I have imprisoned them in the two little boxes.—Judar said, These are fishes. The Maghrabi however replied, These are not fishes: verily they are 'Efrits in the form of fishes. But, O Judar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me

to the city of Fas and Miknas,* and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart.—Judar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth for them; and if I go with thee, who will give them bread to eat? But the Maghrabi replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee a thousand pieces of gold which thou shalt give to thy mother that she may expend of it until thou shalt return to thy country; and if thou go away, thou shalt return before four months. And when Judar heard the mention of the thousand pieces of gold, he said, Give me, O pilgrim, the thousand pieces of gold, and I will leave them with my mother, and will go with thee. So the Maghrabi took forth and gave him the gold, and he took it, and went to his mother, and acquainted her with that which had happened between him and the Maghrabi, saying to her, Take these thousand pieces of gold, and expend of them upon thyself and upon my two brothers, while I journey with the Maghrabi to the west, and I shall be absent four months, and abundant good fortune will betide me: so pray for me, O my mother. She replied, O my son, thou wilt render me desolate, and I fear for thee. But he said, O my mother, no harm will befall him whom God preserveth; and the Maghrabi is a good man. And he proceeded to praise to her his state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went; and when he came to the Maghrabi 'Abd-Es-Samad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Maghrabi said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Judar was hungry, and he saw not with the Maghrabi any thing to be eaten; wherefore he said to him, O my master the pilgrim, probably thou

* Fez and Mequinez.

hast forgotten to bring for us any thing to eat on the way. The Maghrabi said, Art thou hungry? Judar answered, Yes. And upon this the Maghrabi alighted from the mule, with Judar, and said, Put down the pair of saddle-bags. So he put it down. Then the Maghrabi said to him, What thing dost thou desire, O my brother? Judar answered him, Any thing. The Maghrabi however replied, I conjure thee by Allah that thou tell me what thing thou desirest. Judar said, Bread and cheese. But the Maghrabi replied, O poor man, bread and cheese are not suitable to thy condition: therefore demand something good.—In my estimation, said Judar, at this time every thing is good. And the Maghrabi asked him, Dost thou like browned chickens? He answered, Yes. And the Maghrabi said, Dost thou like rice with honey? He answered, Yes. And the Maghrabi said, Dost thou like such a dish, and such a dish?—until he had named to him four and twenty different dishes of food. Then Judar said within himself, Is he mad? Whence will he bring me the dishes of food that he hath named, when he hath neither kitchen nor cook? But say to him, It is enough.—So he said to him, It is enough. Dost thou make me desire the dishes when I shall see nothing?—The Maghrabi however replied, Welcome to thee, O Judar! And he put his hand into the saddle-bag, and took forth a dish of gold containing two browned, hot chickens. Then he put his hand a second time, and took forth a dish of gold containing kebab.* And he ceased not to take forth from the pair of saddle-bags until he had taken forth the four and twenty dishes that he had mentioned, entire and complete; whereupon Judar was confounded. He then said to him, Eat, O poor man. And Judar said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to cook? So the Maghrabi laughed, and replied, This is enchanted, having a servant: were we to demand every hour a thousand dishes, the servant would bring them and make them ready instantly. Judar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw

* Small pieces of mutton or lamb roasted on skewers.

upon the ground; after which the Maghrabi replaced the dishes, empty, in the saddle-bags, and, having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags. The Maghrabi then put into them the two little boxes, placed the saddle-bags on the mule, and mounted, saying, Mount, that we may journey on. And he said, O Judar, knowest thou what space we have traversed from Cairo unto this place? Judar answered him, By Allah, I know not. And the Maghrabi said to him, We have traversed a space of a whole month's journey.—And how so? asked Judar. The Maghrabi answered him, O Judar, know that the mule which is beneath us is one of the Marids of the Jinn, that will travel in a day a year's journey; but for thy sake it proceeded leisurely.—They then journeyed on until sunset; and when they halted in the evening, the Maghrabi took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. Thus they continued to do for a period of four days, journeying until midnight, and alighting and sleeping, and proceeding in the morning; and all that Judar desired he demanded of the Maghrabi, who produced it to him from the pair of saddle-bags. And on the fifth day, they arrived at Fas and Miknas.

They entered the city; and when they entered, every one who met the Maghrabi saluted him and kissed his hand. Thus he proceeded until he came to a door; whereupon he knocked at it, and, lo, the door opened, and there appeared from it a damsel like the moon, to whom he said, O Rahmeh, O my daughter, open for us the pavilion. She replied, On the head and the eye, O my father. And she entered, wriggling her sides, so that Judar's reason fled, and he said, This is none other than the daughter of a King! Then the damsel opened the pavilion, and the Maghrabi took the pair of saddle-bags from the back of the mule, and said to it, Depart: God bless thee! And, behold, the ground clove asunder, and the mule descended, and the ground became again as it was. So Judar said, O Excellent Protector! Praise be to God, who delivered us upon its back!—The Maghrabi however said, Wonder not, O Judar;

for I told thee that the mule is an 'Efrit : but come up with us into the pavilion. And when they entered that pavilion, Judar was amazed at the abundance of the rich furniture, and at what he beheld in it of rarities, and articles of jewels and minerals ; and after they had seated themselves, the Maghrabi ordered the damsel, saying to her, O Rahmeh, bring such a wrapper. She therefore arose and brought a wrapper, which she put down before her father ; and he opened it, and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Judar. Welcome to thee !—So he put on the dress, and became like one of the Kings of the West ; after which the Maghrabi placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord, advance and eat, and be not displeased with us. We know not what viands thou desirest : therefore tell us what thou wouldst have, and we will place it before thee without delay.—Judar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught : then ask me not respecting any thing ; but bring all that occur to thy mind, and I have nothing to do but to eat.—Then he resided with him twenty days. Every day the Maghrabi clad him with a dress, and the food was from the pair of saddle-bags ; the Maghrabi not buying any thing, either of meat or bread, nor cooking ; but taking forth all that he required from the saddle-bags, even the different kinds of fruit.

After this, the Maghrabi, on the one and twentieth day, said, O Judar, arise with us ; for this is the day decreed for the opening of the treasure of Esh-Shamardal. So he arose with him, and they walked to the extremity of the city. Then they went forth from it, and Judar mounted a mule, and the Maghrabi mounted a mule, and they ceased not to journey on until noon, when they came to a river of running water. There 'Abd-Es-Samad alighted, and he said, Alight, O Judar. And he alighted ; and 'Abd-Es-Samad said, Quick !—making a sign with his hand to the two slaves [who accompanied him] ; whereupon they took the two mules, and each slave departed by one way, and they were absent a little while ; after which, one of them approached

with a tent, which he pitched; and the other approached with a mattress, which he spread in the tent, placing around it cushions and pillows. Then one of them went and brought the two little boxes in which were the two fishes; and the other brought the pair of saddle-bags. Upon this, the Maghrabi arose and said, Come, O Judar. So he came, and seated himself by his side; and the Maghrabi took forth from the saddle-bags the dishes of viands, and they dined; after which, the Maghrabi took the two little boxes, and recited a charm over them, whereupon those who were within them began to say, At thy service, O diviner of the world! Have mercy upon us!—They prayed for help, while he recited his charm over them, until the two little boxes burst, and became broken in pieces, the fragments flying about, and there appeared from them two beings with their hands bound behind them, saying, Quarter! O diviner of the world! What dost thou desire to do unto us?—He answered, My desire is, either to burn you, or that ye promise me to open the treasure of Esh-Shamardal. And they replied, We promise thee, and we will open for thee the treasure; but on the condition that thou bring here Judar the fisherman; for the treasure cannot be opened but by his good fortune, and no one can enter it except Judar the son of 'Omar. So he said to them, Him whom ye mention I have brought, and he is here, hearing you and beholding you. They therefore promised him to open the treasure, and he released them. Then he took forth a tube, and some tablets of red carnelian, which he placed upon the tube; and he took a perfuming-vessel, put in it some charcoal, and blew it with a single puff, wherewith he kindled it; and, having made ready the incense, he said, O Judar, I will recite the charm, and throw on the incense, and when I have begun the charm I cannot speak; for the charm would be frustrated; and I desire to inform thee how thou shalt act to attain thy wish. So Judar replied; Inform me.

The Maghrabi therefore said, Know that when I have recited the charm, and thrown on the incense, the water will dry up from the bed of the river, and there will appear to thee a door of gold, of the size of the city-gate, with two rings of metal. Descend to the door, and knock it lightly,

and wait a while: then knock a second time, with more force than the first time: after that, give three knocks without intermission, one after another. Thereupon thou wilt hear a speaker say, Who knocketh at the door of the treasures and knoweth not how to solve the mysteries? And do thou answer, I am Judar the fisherman, the son of 'Omar. Then he will open to thee the door; and there will come forth to thee a person with a sword in his hand, who will say to thee, If thou be that man, stretch forth thy neck that I may smite off thy head. And stretch thou forth to him thy neck, and fear not; for when he raiseth his hand with the sword and smiteth thee, he will fall down before thee, and after a while thou wilt see him a body without a soul, and thou wilt not suffer pain from the blow, nor will aught befall thee: but if thou oppose him, he will slay thee.—And after that, when thou hast annulled his talisman by obedience, enter on until thou seest another door, which knock. There will come forth to thee a horseman riding upon a horse, and having upon his shoulder a spear, and he will say, What hath brought thee into this place, which no one entereth, either of mankind or of the Jinn? And he will shake at thee the spear: but open to him thy bosom, and he will smite thee, and will fall down instantly, and thou wilt see him a body without a soul. If thou oppose him, however, he will slay thee.—Then enter the third door. There will come forth to thee a son of Adam having in his hand a bow and arrows, and he will shoot at thee with the bow: but open thou to him thy bosom, and he will smite thee, and will fall down before thee a body without a soul: but if thou oppose him, he will slay thee.—Next enter the fourth door. There will come forth to thee a huge lion, who will rush upon thee, opening his mouth, and shewing thee that he desireth to devour thee: yet fear thou not, nor flee from him; but when he cometh up to thee, give him thy hand, and when he biteth at thy hand he will fall down instantly, and nought will befall thee.—After this, enter the fifth door. There will come forth to thee a black slave, who will say to thee, Who art thou? Answer him, I am Judar. And he will say to thee, If thou be that man, enter the sixth door.—Advance

therefore to that door, and say, O 'Isa, tell Musa to open the door. Thereupon the door will be opened, and do thou enter. Thou wilt find two serpents; one of them on the left, and the other on the right. Each of them will open its mouth, and they will dart upon thee instantly: but stretch thou forth to them thy two hands, and each of them will bite at a hand: if thou oppose, however, they will kill thee.—Then enter on to the seventh door, and knock it. [The semblance of] thy mother will come forth to thee, and will say to thee, Welcome, O my son! Advance, that I may salute thee.—But do thou reply, Keep far from me, and pull off thine apparel. She will thereupon say to thee, O my son, I am thy mother, and I have a claim upon thy duty for suckling and rearing thee. How then wouldst thou strip me of my clothing?—Do thou, however, say to her, If thou pull not off thy clothing, I will slay thee. And look on thy right side: thou wilt see a sword suspended on the wall: so take it, and draw it upon her, and say to her, Pull off. Then she will endeavour to beguile thee, and will humble herself unto thee: yet pity her not; but every time that she pulleth off to thee any thing, say to her, Pull off the rest. And cease not to threaten her with slaughter until she pulleth off to thee all that is upon her, and falleth down.—Upon this, the mysterious contrivances will have become dissolved, and the talismans annulled, and thou wilt be secure. So enter: thou wilt find the gold in heaps within the treasury: pay no regard, however, to aught of it: but thou wilt see a private chamber at the upper end of the treasury, with a curtain over its entrance. Remove the curtain, and thou wilt see the diviner Esh-Shamardal lying upon a couch of gold, having at his head something round, shining like the moon; and it is the celestial planisphere. He is also equipped with the sword, hung upon his side; and upon his finger is a seal-ring; and upon his neck is a chain, to which is attached a kohl-pot. Bring therefore the four repositied things; and beware of forgetting aught of the things with which I have acquainted thee; and act not contrary to the directions; for thou wouldst repent, and fear would be entertained for thee.—Then he repeated to him the charge, a second and a third and a fourth time,

until he said, I have it in my memory : but who is able to face these talismans that thou hast mentioned, and to endure these great horrors ? The Maghrabi replied, O Judar, fear not ; for they are bodies without souls. And he proceeded to tranquillize him. So Judar said, I rely upon God.

Then the Maghrabi 'Abd-Es-Samad threw on the incense, and continued a while reciting the charm ; and, lo, the water had gone, and the bottom of the river appeared, and the door of the treasure. Judar therefore descended to the door, and knocked it ; and he heard a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries ? So he answered, I am Judar the son of 'Omar. And upon this, the door opened, and the person came forth to him, and drew the sword, saying to him, Stretch forth thy neck. Accordingly, he stretched forth his neck, and the person smote him, and fell down. In like manner did Judar at the second door, and so on until he had annulled the talismans of [six of] the seven doors. Then [the semblance of] his mother came forth to him, saying to him, Salutations to thee, O my son ! And he said to her as the Maghrabi had directed him ; but after she had long remonstrated with him, and done nearly all that he had commanded her, she said to him, O my son, is thy heart stone ? Is not this unlawful ?—And he replied, Thou hast spoken truth. So when he had uttered these words, she cried out and said, He hath erred : therefore beat ye him ! And there fell upon him blows like the drops of rain : the servants of the treasure assembled around him, and they inflicted upon him a beating that he forgot not during his life ; after which they pushed him, and cast him forth outside the door of the treasure, and the doors of the treasure became closed as they were before. So when they cast him outside the door, the Maghrabi took him up instantly, and the waters flowed as before. Then 'Abd-Es-Samad the Maghrabi recited over Judar a charm, until he recovered from his intoxication, when he said to him, What hast thou done, O poor man ? Judar therefore told him what had happened ; whereupon the Maghrabi replied, Did I not say to thee, Act not contrary to the directions ? Thou hast done ill to me and to thyself. But now thou must remain

with me till the next year, to the like of this day.—And he called out immediately to the two slaves; who forthwith struck the tent and carried it away, and, after they had been absent a little while, returned with the two mules; and the Maghrabi and Judar each mounted a mule, and they returned to the city of Fas.

Judar remained with the Maghrabi, eating well and drinking well, and every day the latter clad him in a rich dress, until the year had ended, and that day arrived; when the Maghrabi said to him, This is the appointed day: so repair with us. Judar replied, Well. The Maghrabi therefore took him outside the city, and they saw the two slaves with the two mules, and rode until they arrived at the river; whereupon the two slaves pitched the tent, and spread the furniture in it, and the Maghrabi took forth the table of viands, and they dined. After this, the Maghrabi took forth the tube and the tablets, as on the first occasion, kindled the fire, made ready his incense, and said, O Judar, I desire to charge thee. He replied, O my master the pilgrim, if I have forgotten the beating, I may have forgotten the charge. So the Maghrabi said to him, Dost thou retain the charge in thy memory? He answered, Yes. And the Maghrabi said, Keep thy self-possession, and imagine not that the woman is thy mother; for she is only a talisman in the form of thy mother, and her desire is to make thee err; and if the first time thou camest forth alive, this time, if thou err, they will cast thee forth slain. He replied, If I err, I shall deserve their burning me. Then the Maghrabi put the incense, and recited the charm, and the river dried up. So Judar advanced to the door and knocked it; whereupon it opened, and he annulled all the talismans until he came to [the semblance of] his mother, who said to him, Welcome, O my son! But he replied, How should I be thy son, O accursed? Pull off!—And she endeavoured to beguile him; but he insisted; and when she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and beheld the diviner Esh-Shamardal lying, with the sword on his side, and the

seal-ring upon his finger, and the kohl-pot upon his bosom; and he saw the celestial planisphere over his head. So he advanced, and loosed the sword, and took the seal-ring and the celestial planisphere and the kohl-pot, and went forth; and, lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Judar! The instruments ceased not to sound until he went forth from the treasure, and came to the Maghrabi, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Judar gave him the four repositied articles. So the Maghrabi took them, and called out to the two slaves, who forthwith took the tent, and restored it to its place; after which they returned with the two mules, and the Maghrabi and Judar mounted them, and entered the city of Fas. The Maghrabi then brought the pair of saddle-bags, and proceeded to take forth from it the dishes containing the various viands until a complete table was before him, when he said, O my brother, O Judar, eat. He therefore ate until he was satisfied, and the Maghrabi emptied the remains of the viands into other dishes, and put back the empty dishes into the saddle-bags.

Then the Maghrabi 'Abd-Es-Samad said, O Judar, thou quittedst thy land and thy country on our account, and hast accomplished our affair; wherefore thou hast a claim upon us for some object of desire; so demand of us what thou wishest; for God (whose name be exalted!) giveth thee, and we are [merely] the means. Require then what thou wilt, and be not abashed, since thou deservest.—He therefore replied, O my master, I desire of God, and then of thee, that thou give me this pair of saddle-bags. And the Maghrabi said [to his slave], Bring the pair of saddle-bags. Accordingly he brought it; and he said to Judar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another

pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags; and the mode of acting with it is this: that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of food.—Then he caused a slave to come with a mule, and filled for Judar a pair of saddle-bags, one half with gold, and the other half with jewels and minerals, and said to him, Mount this mule, and the slave will walk before thee; for he will acquaint thee with the way until he conveyeth thee to the door of thy house; and when thou hast arrived, take the two pairs of saddle-bags, and give him the mule, and he will bring it back. But let not any one know thy secret. And now we commit thee unto God.—So Judar replied, May God increase thy prosperity! He put the two pairs of saddle-bags upon the back of the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day, in the morning, he entered the Bab en-Nasr, and beheld his mother sitting and saying, Something for the sake of God! So his reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

But as to Judar, the fact of his mother's begging was grievous to him; and when he entered the house, he said to her, O my mother, are my two brothers well? She answered, Well. And he said, Wherefore dost thou beg in the way? She answered, O my son, in consequence of my hunger. He replied, I gave thee, before I departed, a hundred pieces of gold the first day, and a hundred pieces of gold the second day, and I gave thee a thousand pieces

of gold on the day that I departed.—O my son, she said, they have cheated me, and taken them from me, saying, We desire to purchase with them merchandise. And they took them, and turned me out: so I betook myself to begging in the way, by reason of the violence of my hunger.—He then said, O my mother, no harm shall befall thee now that I have come: therefore suffer no anxiety. This is a pair of saddle-bags full of gold and jewels, and good things are abundant.—And she replied, O my son, thou art fortunate! May God be well pleased with thee, and increase his favours to thee! Arise, O my son; bring for us some bread; for I have passed the night in violent hunger, without supper.—Upon this, he laughed, and said to her, Welcome to thee, O my mother! Demand then whatever thou desirest to eat, and I will present it to thee immediately. I need not to purchase from the market, nor need I any one to cook.—So she said, O my son, I see not with thee any thing. He replied, I have with me, in the pair of saddle-bags, of every kind of viands. And she said, O my son, whatever is ready will stay hunger.—Thou hast spoken truth, he replied; for when plenty is wanting, man is content with the smallest thing; but when plenty is at hand, man desireth to eat of what is good; and I have plenty; therefore demand what thou desirest. And she said to him, O my son, some hot bread, and a piece of cheese. But he replied, O my mother, this is not suitable to thy condition. So she said to him, Thou knowest my condition; wherefore, what is suitable to my condition, thereof give me to eat. And he said, O my mother, suitable to thy condition are browned meat, and browned chickens, and boiled rice with butter and salt and pepper; and suitable to thy condition are sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and kunafeh with broken almonds and hazel-nuts, and honey and sugar, and kataïf, and baklaweh. His mother therefore thought that he was laughing at her, and making jest of her: so she said to him, Yuh! Yuh! What hath happened unto thee? Dost thou dream, or hast thou become mad?—He asked her, Whence learnedst thou that I had become mad? She answered him, Because thou mentionest to me all kinds

of excellent dishes ; and who can afford their price, or who knoweth how to cook them ? And he replied, By my life, I must give thee to eat of all that I have mentioned to thee, immediately. She said, I see not aught. And he said to her, Bring me the pair of saddle-bags. She therefore brought him the pair of saddle-bags, and, feeling it, found it to be empty ; and she put it before him. And he proceeded to stretch forth his hand and to take out filled dishes until he had produced to her all that he had mentioned. So his mother said to him, O my son, verily the pair of saddle-bags is small, and it was empty, with nothing in it ; yet thou hast taken forth from it all these things : then where were these dishes ? And he answered, O my mother, know that the Maghrabi gave me this pair of saddle-bags, and it is enchanted, and hath a servant : if a man desire any thing, and recite over it the names, and say, O servant of this pair of saddle-bags, bring me such a dish !—he will bring it. Upon this, his mother said to him, Shall I stretch forth my hand and demand of him ? He answered, Stretch forth thy hand. And she did so, saying, By the names that have influence over thee, O servant of this pair of saddle-bags, bring me stuffed ribs of lamb ! And she saw that the dish had come into the bag : so she put forth her hand and took it, and found in it delicate stuffed ribs. Then she demanded the bread, and demanded every thing that she desired, of various kinds of viands. And he said to her, O my mother, after thou shalt have finished eating, empty the rest of the viands into other dishes than these, and put back the empty dishes into the saddle-bags ; for the charm is on this condition : and take care of the pair of saddle-bags. She therefore removed the pair of saddle-bags, and took care of it. And he said to her, O my mother, conceal the secret, and keep it ; and whenever thou wantest any thing, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in my presence or in my absence.

After this, he began to eat with her, and, lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth

not. So they said, one to the other, Would that we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. Oh, how we shall be disgraced by him!—But one of them said, Our mother is tender-hearted; and if she inform him, our brother is more tender-hearted than she towards us; and when we excuse ourselves to him, he will accept our excuse.—Then they went in to him, and he rose to them upon his feet, and saluted them with the best salutation, and said to them, Sit and eat. So they sat and ate; and they were weak from hunger; wherefore they ceased not to eat until they were satiated. And Judar said to them, O my brothers, take the remainder of the food, and distribute it to the poor and needy. They replied, O our brother, leave it that we may make our supper of it. But he said to them, At the time of supper there will be brought to you more than this. They therefore took forth the rest of the viands, and to every poor person who passed by them they said, Take and eat—until nothing remained. Then they took back the dishes, and Judar said to his mother, Put them into the saddle-bags.—And in the evening, he entered the saloon, and took forth from the saddle-bags a table of forty different dishes; after which, he went up [into another apartment]; and when he sat between his two brothers, he said to his mother, Bring the supper. So when she entered the saloon, she saw the dishes full; and she placed the table, and brought the dishes, one after another, until the forty dishes were all put. They then supped; and after the supper, Judar said, Take ye, and feed the poor and the needy. Accordingly they took the rest of the viands, and distributed them. And after they had supped, Judar produced to them sweetmeats; of which they ate; and what remained of them, Judar told them to give to the neighbours to eat. On the following day they breakfasted in the same manner, and they ceased not to remain in this state for a period of ten days.

Then Salim said to Selim, What is the cause of this thing, that our brother produceth to us a feast in the morning, and a feast at noon, and a feast at sunset, and, at the end of the night, sweetmeats; and that every thing that remaineth he distributeth to the poor? This is the action

of Sultans. And whence came to him this prosperity?⁷³ We never see him buy any thing, nor doth he light a fire, nor hath he either kitchen or cook. Shall we not inquire respecting these various viands, and respecting these sweetmeats?—His brother replied, By Allah, I know not. But knowest thou any one who will acquaint us with the truth of this matter?—None, said Salim, will acquaint us except our mother.—They therefore contrived for themselves a stratagem, and, going in to their mother during the absence of their brother, they said, O our mother, we are hungry. So she replied, Rejoice at good news. And she entered the saloon, demanded of the servant of the pair of saddle-bags, and brought out to them hot viands; whereupon they said, O our mother, this food is hot, and thou hast not cooked, nor blown [a fire]. She replied, It is from the pair of saddle-bags. And they said to her, What is this pair of saddle-bags? She answered them, It is enchanted, and the demand is obtained by virtue of the charm. And she acquainted them with the case, and said to them, Conceal the secret. They replied, The secret is concealed, O our mother; but teach us the mode of this. She therefore taught them; and they proceeded to put forth their hands, and to take out the thing that they demanded. And their brother had no knowledge thereof. So when they knew the property of the pair of saddle-bags, Salim said to Selim, O my brother, how long shall we remain with Judar like servants, and eat his alms? Shall we not employ a stratagem against him, and take this pair of saddle-bags, and enjoy it?—How, said Selim, shall the stratagem be contrived? Salim answered, We will sell our brother to the Captain of the Sea of Es-Suweys.—And how shall we manage, asked the other, that we may sell him?—I will go with thee, answered Salim, to that Captain, and we will invite him to an entertainment with two of his company; and what I shall say to Judar, do thou declare me to be veracious therein; and at the close of the night, I will shew thee what I will do.

Thus they agreed to sell their brother. They went to the house of the Captain of the Sea of Es-Suweys, and Salim and Selim both went in to the Captain, and said to him, O Captain, we have come to thee on account of an

affair that will rejoice thee. So he replied, Good. And they said to him, We are two brothers, and we have a third brother, a profligate, in whom is no good; and our father died, leaving to us a sum of money. Then we divided the money, and he took what fell to his lot of the inheritance, and expended it in debauchery and vice; and when he was reduced to poverty, he domineered over us, and proceeded to complain against us to the oppressors, and to say, Ye two have taken my property, and the property of my father—and we referred our case to the judges, and lost the property. After this, he suffered us a while, and complained against us a second time, so that he brought us to poverty, and he desisted not from oppressing us; wherefore we have become impatient of him, and desire that thou purchase him of us.—So he said to them, Can ye employ a stratagem against him, and bring him to me here? If so, I will send him quickly to the sea.—They answered, We cannot bring him; but thou shalt be our guest, and bring with thee two; no more; and when he sleepeth, we five will assist one another against him, and seize him, and put a gag in his mouth, and take him under the covering of night. Then thou shalt carry him forth from the house, and do with him as thou wilt.—And he said, I hear and obey. Will ye sell him for forty pieces of gold?—They answered him, Yes: and after the time of afternoon-prayers, thou shalt come to such a quarter, where thou wilt find one of us waiting for thee. And he replied, Go ye.

They therefore sought Judar; and after they had waited a while, Salim advanced to him, and kissed his hand. So Judar said to him, What dost thou want, O my brother? And he answered him, Know that I have a friend, who invited me to entertainments many times in his house during thine absence, and he is entitled to a thousand kindnesses from me, and he always treateth me with honour, as my brother knoweth. Now I saluted him to-day, and he invited me; but I said to him, I cannot quit my brother. He therefore said, Bring him with thee. And I replied, He will not consent to that; but if thou and thy brothers will be my guests—for his brothers were sitting by him; so I invited them, thinking that I should invite them and they would refuse.

But when I invited him and his brothers, he consented, and said, Wait for me at the door of the Zawiyeh,* and I will come with my brothers. Therefore I fear that he will come, and am abashed at thee. Wilt thou then comfort my heart, and entertain them this night? Thy good things are abundant, O my brother. But if thou consent not, give me leave to take them into the neighbours' house.—And Judar said to him, Wherefore shouldst thou take them into the neighbours' house? Is our house then narrow, or have we not aught wherewith to give them a supper? Shame upon thee to consult me. Thou hast nothing to require but nice viands and sweetmeats in such quantities that there shall remain of them; and if thou bring people and I be absent, demand of thy mother, and she will produce to thee viands more than enough. Go: bring them. Blessings have betided us.—So he kissed his hand, and went and sat at the door of the Zawiyeh till after the time of afternoon-prayers; and, lo, they approached him. He therefore took them and conducted them into the house; and when Judar saw them, he said to them, Welcome to you! And he seated them, and made himself familiar with them, not knowing what was secretly purposed to betide him from them. Then he demanded of his mother the supper, and she proceeded to take forth from the pair of saddle-bags, while he said, Bring such a dish—until there were before them forty different dishes. So they ate until they were satisfied, and the table was removed; the sailors thinking that this hospitable entertainment proceeded from Salim. And when a third of the night had passed, Judar caused the sweetmeats to be brought to them; and Salim was the one who served them. Judar and Selim sat until they expressed a desire to sleep; when Judar arose and laid himself down, and the others lay down until he was inadvertent; whereupon they arose, and assisted each other against him, and he awoke not until the gag was in his mouth. They bound his hands behind him, carried him away, and took him forth from the pavilion under the covering of the night, and sent him to Es-Suweys, where they put shackles upon his feet, and he served in silence, and ceased not to serve in the

* Small mosque.

manner of captives and slaves for a whole year.—Such was the case of Judar.

But as to the case of his two brothers, when they arose in the morning, they went in to their mother, and said to her, O our mother, our brother Judar hath not awoke. So she replied, Wake ye him. They asked her, Where is he lying? And she answered them, With the guests. They said, Probably he hath gone with the guests while we were asleep, O our mother. It seemeth that our brother hath tasted absence from his country, and desired to enter the hidden treasures; for we heard him speaking with the Maghrabis, and they said to him, We will take thee with us, and we will open for thee the treasure.—Hath he, she said, been with the Maghrabis? They replied, Were they not guests with us? And she said, Probably he hath gone with them; but God will direct him right. This is a fortunate person; he will certainly come back with abundant riches.—And she wept, and his separation was grievous unto her. So they said to her, O accursed, dost thou love Judar with all this love, when, if we are absent or present, thou neither rejoicest in us nor mournest for us? Are we not thy sons as Judar is thy son?—She answered, Ye are my sons; but ye are wicked wretches, and ye are entitled to no favour from me; for from the day that your father died I have not experienced from you any good; and as to Judar, I have experienced from him abundant good, and he hath comforted my heart, and treated me with honour: therefore it behooveth me to weep for him; for his kindness was shewn to me and to you.—And when they heard these words, they reviled her and beat her; and they entered, and proceeded to search for the pair of saddle-bags until they found it; and they took the jewels from the one half [of one pair of saddle-bags], and the gold from the other half, and the enchanted pair of saddle-bags also, saying to her, This was the property of our father. She replied, No, by Allah; but it is the property of your brother Judar, who brought it from the country of the Maghrabis. They said to her, Thou liest: this was the property of our father, and we will dispose of it. So they divided it [that is, the jewels and gold,] between them; but a dissension ensued between

them respecting the enchanted pair of saddle-bags. Salim said, I will take it. And Selim said, I will take it. And opposition took place between them. Their mother therefore said, O my sons, the pair of saddle-bags in which were the jewels and the gold ye have divided, and this cannot be divided, nor can its value be given in money; and if it be cut in twain, its charm will be annulled: but leave it with me, and I will take forth for you what ye shall eat on every occasion, and will be content to take with you a morsel: if, moreover, ye clothe me with any thing, it will be of your favour; and each of you shall establish for himself a traffic with the people. Ye are my sons, and I am your mother; then let us remain in our present state lest your brother come, in fear of disgrace.—But they accepted not her proposal. They passed the next night contending together; and a man heard them, a kawwas* belonging to the guards of the King, being a guest in a house adjoining the house of Judar, a window of which was open. So the kawwas looked from the window, and heard the whole of the dispute, and the words that they uttered, and the division. And when the morning came, this kawwas went in to the King, whose name was Shems-ed-Dawleh, the King of Egypt in that age; and when the kawwas went in to him, he acquainted him with that which he had heard; whereupon the King sent to the two brothers of Judar, and brought them, and subjected them to torture. So they confessed; and he took the two pairs of saddle-bags from them, and put them in prison. Then he assigned to the mother of Judar such allowances every day as would suffice her.—Thus did it happen unto them.

Now again as to Judar, he remained a whole year serving at Es-Suweys, and after the year, he and others were in the ship, and there rose against them a wind which cast the ship wherein they were upon a mountain, and it broke in pieces, and all that was in it was submerged. None reached the shore except Judar; and the rest died. And when he had reached the shore, he journeyed until he came to an encampment of Arabs by water and pasture; and they asked him respecting his state; wherefore he informed them

* Sergeant; cavass.

that he was a sailor in a ship, and he related to them his story. Now there was in the encampment a merchant, of the people of Juddeh;* and he pitied him, and said to him, Wilt thou serve us, O man of Cairo? If so, I will clothe thee, and take thee with me to Juddeh.—So he served him, and journeyed with him until they arrived at Juddeh; and the merchant treated him with much favour. Then his master the merchant desired to perform the pilgrimage, and took him with him to Mekkeh: so when they entered it, Judar went to perform the compassings in the Temple; and while he was compassing, lo, he found his friend the Maghrabi 'Abd-Es-Samad compassing also. Therefore when the Maghrabi saw him, he saluted him, and asked him respecting his state. And he wept, and acquainted him with that which had befallen him. And upon this the Maghrabi took him with him until he entered his house, where he treated him honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Judar. He then performed for him an operation of geomancy, whereupon that which had befallen Judar's two brothers appeared to him, and he said, Know, O Judar, that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome [as my guest] until thou hast accomplished thy rites of sacrifice; and nothing shall betide but good fortune. So Judar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the Maghrabi said, Dost thou owe money? He answered, No. The Maghrabi therefore said, Go; take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous. Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Judar replied, It is not necessary; for he is of the people of affluence, and hath many servants. And the merchant gave him twenty pieces of gold, saying to him, Acquit me of responsibility.

* Commonly called Jidda, the port of Mekkeh.

So he took leave of him, and went forth from him, and, seeing a poor man, he gave him the twenty pieces of gold.

He then repaired to 'Abd-Es-Samad the Maghrabi, and he remained with him until they had accomplished the rites of the sacrifice of the pilgrimage; whereupon the Maghrabi gave him the seal-ring that he had taken forth from the treasure of Esh-Shamardal, and said to him, Take this seal-ring; for it will cause thee to attain thy desire, since it hath a servant whose name is Er-Ra'd el-Kasif, and whatever thou shalt require of the things of the world, rub the seal-ring, and the servant will appear to thee [and he will bring it thee]; and whatever thou shalt command him to do, he will do it for thee. And he rubbed it before him; whereupon the servant appeared to him, calling out, At thy service, O my master! What dost thou demand? It shall be given thee. Wilt thou then render flourishing a ruined city, or ruin a city that is flourishing, or slay a King, or rout an army?—The Maghrabi replied, O Ra'd, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Judar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest; for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring.—Judar therefore replied, O my master, with thy permission I will repair to my country. And the Maghrabi said to him, Rub the seal-ring: thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country, he will not disobey thy command.

Judar, upon this, bade 'Abd-Es-Samad farewell, and rubbed the seal-ring, and Er-Ra'd el-Kasif presented himself before him, saying to him, At thy service! Demand: it shall be given thee.—So he said to him, Convey me to Cairo this day. And he replied, That shall be done for thee. He took him up, and flew with him from the time of noon until midnight, when he alighted with him in the court of the house of his mother, and departed. He therefore went in to his mother; and when she saw him, she

arose and wept, and saluted him, and informed him of that which had been done to his two brothers by the King, how he had beaten them, and taken the enchanted pair of saddle-bags and the pair of saddle-bags containing the gold and jewels. And when Judar heard that, the state of his brothers was not a light matter to him; but he said to his mother, Grieve not for that which hath escaped thee; for instantly I will shew thee what I will do, and I will bring my brothers. Then he rubbed the seal-ring, and the servant appeared to him, saying, At thy service! Demand: it shall be given thee.—And he said to him, I command thee to bring me my two brothers from the King's prison. So he descended into the earth, and came not up save in the midst of the prison. Now Salim and Selim were in the most violent distress, and in great affliction, by reason of the misery of imprisonment: they had wished for death, and one of them was saying to the other, By Allah, O my brother, our trouble hath become wearisome to us, and how long shall we remain in this prison? Death in it would be ease to us.—And while they were in this state, lo, the earth clove asunder, and Er-Ra'd el-Kasif came forth to them, and, taking them both up, descended into the earth. They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence.—Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not; for the Devil and covetousness forced you to do that. How could you sell me? But I will console myself by remembering Yusuf; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg his forgiveness, and He will forgive you; for He is the Abundant in forgiveness, the Merciful. I have pardoned you. Welcome to you! No harm shall befall you.—And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Es-Suweys [and afterwards] until he met with the sheykh 'Abd-Es-Samad,

informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt.—He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddle-bags from us.

Thereupon he said, Will he not care? And he rubbed the seal-ring. So the servant presented himself before him. And when his brothers beheld him, they feared him, and imagined that Judar would order the servant to slay them. They therefore went to their mother, and began to say, O our mother, we throw ourselves upon thy generosity! O our mother, intercede for us!—And she replied, O my sons, fear not.—Then Judar said to the servant, I command thee to bring me all that is in the treasury of the King, of jewels and other things, and to leave not in it aught: also, that thou bring me the enchanted pair of saddle-bags, and the pair of saddle-bags containing the jewels [and gold], which the King took from my two brothers. So he replied, I hear and obey. And he went immediately, collected what was in the treasury, brought the two pairs of saddle-bags with the enclosed deposits, and placed all that was in the treasury before Judar, saying, O my master, I have not left in the treasury any thing. Upon this, Judar ordered his mother to take care of the pair of saddle-bags containing the jewels [and gold], put the enchanted pair of saddle-bags before him, and said to the servant, I command thee to build for me, during this night, a lofty palace, and to decorate it with liquid gold, and spread it with magnificent furniture, and let not morning come before thou hast completed the whole of it. The servant replied, That shall be done for thee. And he descended into the earth. Then Judar took forth the viands, and they ate, and enjoyed themselves, and slept.—But as to the affair of the servant, he collected his 'Ons, and gave orders to build the palace. So some of them began to hew the stones, and some to build, and some to whitewash, and some to paint, and some to spread the furniture; and the daylight came not before the order of the palace was perfect. The servant thereupon went up to Judar, and said, O my master, the

palace is finished, and its order is perfect; if then thou wilt go forth and divert thyself with a view of it, go forth.

He therefore went forth with his mother and his two brothers, and saw this palace to be one of which there existed not the like, confounding the minds by the beauty of its order. So Judar was delighted with it, while he was yet passing along the beaten track; and with all this, he had expended nothing upon it. He then said to his mother, Wilt thou reside in this palace? She answered him, O my son, I will reside in it. And she prayed for him. Then he rubbed the seal-ring; whereupon the servant appeared, saying, At thy service! And he said to him, I command thee to bring me forty white and beautiful slave-girls, and forty black slave-girls, and forty memluks, and forty male black slaves. The servant replied, That shall be done for thee. And he repaired with forty of his 'Ons to the countries of India and Es-Sind and Persia; and whenever they beheld a beautiful damsel, they carried her off; and when they saw a young man, they carried him off. He sent also forty others, who brought elegant black slave-girls; and forty others brought male black slaves. All came to the abode of Judar, and they filled it. Then he displayed them to Judar, and they pleased him; and he said, Bring for each person a dress, of the most magnificent apparel. The servant replied, Ready. And Judar said, Bring a dress for my mother to put on, and a dress for myself to put on. So he brought all, and clad the female slaves, and said to them, This is your mistress: therefore kiss her hand, and disobey her not, but serve her, white and black. The memluks also clad themselves, and kissed the hand of Judar; and his two brothers clad themselves; and Judar became like a king, and his two brothers like wezirs. His house was ample: so he lodged Salim and his female slaves in one part, and Selim and his female slaves in another part; and he and his mother resided in the new palace; each being in his abode like a king.—Such was their case.

But as to the Treasurer of the King, he desired to take some things from the treasury: so he entered, and saw not in it aught, but found it as the poet hath said,—

The chambers were like a bee-hive well stocked : when their bees quitted them, they became empty.

Upon this he uttered a great cry, and fell down in a swoon ; and when he recovered, he went forth from the treasury, leaving its door open, and, going in to the King Shems-ed-Dawleh, he said, O Prince of the Faithful, what we tell thee is this, that the treasury hath become empty during this night. So the King said, What hast thou done with my riches that were in my treasury ? He answered, By Allah, I have not done with them aught, nor do I know the cause of their being exhausted. Yesterday I entered the treasury, and beheld it filled ; and to-day I entered it, and beheld it empty, with nothing in it : yet the doors were locked, and it hath not been broken through, nor hath its wooden lock been broken, nor hath a thief entered it. And the King said, Have the two pairs of saddle-bags gone from it ? The Treasurer answered, Yes. And upon this, the reason of the King fled from his head, and he rose upon his feet, and said to the Treasurer, Go before me. So he went ; and the King followed him until they came to the treasury, and he found not in it aught. The King therefore was vexed, and he said, Who hath assaulted my treasury, and not feared my authority ? And he was violently enraged. He then went forth, and held a court, and the great officers of the army came, every one of them imagining that the King was incensed against him ; and the King said, O soldiers, know that my treasury hath been plundered during this night, and I know not who hath done this deed and assaulted me and not feared me. So they said, And how hath this happened ? He replied, Ask the Treasurer. They therefore asked him, and he answered, Yesterday it was full, and to-day I entered it and beheld it empty : yet it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the kawwas, who, on a former occasion, betrayed Selim and Salim, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of builders building, and when daylight came, I saw a palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that

Judar had come and built this palace, and with him were memluks and black slaves; that he had brought abundant riches, and delivered his two brothers from the prison, and was in his mansion like a Sultan.—So the King said, Examine the prison. And they examined it, and saw not Salim and Selim. They therefore returned, and acquainted him with that which had happened; whereupon the King said, My offender hath become manifest; for he who delivered Salim and Selim from the prison, and took the two pairs of saddlebags,⁷⁴ is the person who took my property. And the Wezir said, O my lord, who is he? The King answered, Their brother Judar: but, O Wezir, send to him an Emir with fifty men to seize him and his two brothers, and to put seals upon all his property, and to bring them to me that I may hang them. And he was violently enraged, and said, Ho! quickly send to them an Emir to bring them to me that I may put them to death. But the Wezir said to him, Be clement, for God is clement: He is not hasty towards his servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him; and I fear for the Emir that some trouble may befall him from Judar. Have patience, therefore, that I may contrive for thee some plan, or till thou see the truth of the case; and what thou desirest thou wilt attain, O King of the age.—So the King said, Contrive for me a plan, O Wezir. The Wezir replied, Send to him the Emir, and invite him to an entertainment. Then I will pay all attention to him for thee, and make a show of friendship to him, and ask him respecting his state. After that, thou shalt see: if his courage be strong, we will employ some stratagem against him; and if his courage be weak, seize thou him, and do with him as thou desirest.—And the King said, Send and invite him.

Accordingly he ordered an Emir, whose name was the Emir 'Othman, to go to Judar and invite him, and to say to him, The King summoneth thee to an entertainment. And the King said to him, Return not but with him. Now that Emir was stupid, and haughty in mind; and when he descended, he saw before the door of the palace [of Judar] a eunuch sitting upon a chair; and when the Emir 'Othman

arrived at the palace, the eunuch rose not to him, but remained as though no one were approaching him: yet there were with the Emir 'Othman fifty men. And the Emir 'Othman came up, and said to him, O slave, where is thy master? He answered him, In the palace. And he proceeded to speak to him in a reclining posture. So the Emir 'Othman was enraged, and said to him, O ill-omened slave, art thou not abashed at me, that when I speak to thee thou liest down like those who have no shame? But he replied, Go along. Be not loquacious.—And the Emir heard not from him these words before he became infused with rage, and, drawing forth his mace, he was about to beat the eunuch, not knowing that he was a devil. When the eunuch, however, saw that he had drawn forth the mace, he arose and rushed upon him, took the mace from him, and struck him four blows; and when the fifty men saw it, the beating of their master displeased them: they therefore drew their swords, and desired to slay the slave. But he said to them, Do ye draw the swords, O dogs? And he fell upon them, breaking the bones of every one whom he smote with the mace, and drowning him in blood. So they were routed before him, and ceased not to flee, while he still beat them until they were far from the door of the palace, when he returned, and seated himself again upon his chair, not caring for any one. But as to the Emir 'Othman and his company, they returned routed and beaten until they stood before the King Shems-ed-Dawleh, and they acquainted him with that which had happened unto them, the Emir 'Othman saying to the King, O King of the age, when I arrived at the door of the palace, I saw a eunuch sitting at the door, upon a chair of gold, and he was haughty: when he beheld me approaching him, he laid himself down, after he had been sitting, and despised me, not rising to me; and I began to speak to him; but he replied to me still lying down. So passion seized me, and I drew forth the mace upon him, and was about to beat him; but he took the mace from me, and beat me with it. He beat also my party, breaking their heads, and we fled from before him, and could not prevail against him.—Upon this, the King was enraged, and he said, Let a hundred men

go down to him. They therefore went down to him, and approached him; but he rose against them with the mace, and ceased not to deal his blows among them until they fled from before him; whereupon he returned, and seated himself again upon the chair. So the hundred men went back; and when they came to the King, they informed him, saying to him, O King of the age, we have fled from before him in our fear of him. Then the King said, Let two hundred go down. And they went down; but he routed them, and they returned. Therefore the King said to the Wezir, I require thee, O Wezir, to go down with five hundred men, and to bring me this eunuch quickly, together with his master Judar and his two brothers. He replied, O King of the age, I need not soldiers; but I will go alone to him, without weapon. And the King said, Go, and do what thou shalt see fit.

So the Wezir threw down the weapon, clad himself in a white vesture,* and, taking in his hand a string of beads, walked alone, without a second person, until he arrived at the palace of Judar, and saw the slave sitting. And when he saw him, he approached him without weapon, and seated himself by his side in a polite manner. Then he said, Peace be on you! And the slave replied, And on you be peace, O human being! What dost thou desire?—When the Wezir therefore heard him say, O human being—he knew that he was of the Jinn, and he trembled by reason of his fear, and said to him, O my master, is thy master Judar here? The slave answered, Yes, in the palace. And the Wezir said to him, O my master, go to him and say to him, The King Shems-ed-Dawleh inviteth thee, and maketh for thee a banquet, and greeteth thee with peace, saying to thee, Honour my abode, and eat of my banquet. So the slave replied, Stay thou here until I consult him. Accordingly the Wezir stayed, in a respectful posture, and the Marid went up into the palace, and said to Judar, Know, O my master, that the King sent unto thee an Emir, and I beat him; and there were with him fifty men, and I routed them. Then he sent a hundred men, and I beat them. Then he sent two hundred men, and I routed them. Then he sent

* Indicative of peace.

unto thee the Wezir, without weapon, inviting thee to visit him and to eat of his banquet. What then sayest thou?—Judar replied, Go, bring the Wezir hither. So he descended from the palace, and said to him, O Wezir, answer the summons of my master. And he replied, On the head! He ascended, and went in to Judar, and he saw him to be greater than the King, sitting upon furniture the like of which the King could not spread. His mind was confounded by the beauty of the palace, and by its painting and its furniture, which made the Wezir seem in comparison with him to be a pauper. And he kissed the ground, and prayed for him; and Judar said to him, What is thy business, O Wezir?—O my master, he answered, the King Shems-ed-Dawleh, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and he hath made for thee a banquet. Wilt thou then comfort his heart?—Judar replied, Since he is my friend, salute him, and tell him to come unto me. So the Wezir said to him, On the head. Then Judar took forth the seal-ring, and rubbed it, and the servant presented himself; and Judar said to him, Bring me a dress, of the best of apparel. He therefore brought him a dress; and Judar said, Put on this, O Wezir. And he put it on. Judar then said to him, Go: acquaint the King with that which I have said. And he descended, wearing that dress, the like of which he had never before worn, and, going in to the King, informed him of the state of Judar, and praised the palace with the things that it contained; and he said, Judar hath invited thee.

Upon this, the King said, Rise, O soldiers! So all of them rose upon their feet. And he said, Mount your horses, and bring unto me my courser, that we may go to Judar. Then the King mounted, and took the troops, and they repaired to Judar's palace.—Now as to Judar, he said to the Marid, I desire that thou bring us some 'Efrits of thy 'Ons, in the form of human beings, to be as soldiers, and to stand in the court of the palace, that the King may see them, and that they may terrify him and inspire him with dread, so that his heart may tremble, and he may know that my power is greater than his. He therefore brought two hundred in the garb of soldiers, equipped with

magnificent arms ; and they were strong and bulky.—So when the King arrived, he beheld the strong and bulky troop, and his heart feared them. Then he went up into the palace, and entered into the presence of Judar, whom he saw sitting in a state in which no king nor sultan had sat ; and he saluted him, and raised his hands to his head before him. But Judar rose not to him, nor paid him honour, nor did he say to him, Sit :—he left him standing till fear seized him, and he became unable, either to sit or to go forth, and began to say within himself, Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his brothers. Then Judar said, O King of the age, it is not the proper business of such as you to tyrannize over men and to take their goods. So he replied, O my master, blame me not ; for covetousness constrained me to do so, and destiny took effect ; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity, to such a degree that among his expressions of apology he recited to him these verses :—

O thou of noble ancestors and gentle disposition, blame me not for that which hath proceeded from me.

If thou be an oppressor, we pardon thee ; and if I be an oppressor, thou wilt pardon me.

And he ceased not to humble himself before him until he said to him, May God pardon thee !—and ordered him to sit. So he sat ; and Judar invested him with the garments of mercy, and ordered his two brothers to spread the table. Then, when they had eaten, he clad the King's company, and treated them with honour ; and after that, he ordered the King to depart.

He therefore went forth from the abode of Judar ; and every day after, he used to go thither, and used not to hold his court save in Judar's abode. Their mutual familiarity and friendship increased, and they continued a while in this state. But after that, the King had a private interview with his Wezir, and said to him, O Wezir, I fear lest Judar should slay me, and take the kingdom from me. The

Wezir however replied, O King of the age, as to the act of taking the kingdom, fear it not; for the state which Judar enjoyeth is more exalted than the state of the King, and the taking of the kingdom would be a lowering of his dignity; but if thou fearest that he will slay thee, thou hast a daughter: so marry her to him, and thou and he will be of one condition. And he replied, O Wezir, thou shalt be an intermediary between me and him. The Wezir therefore said to him, Invite him to an entertainment in thy palace; then we will sit up at night in a saloon, and command thou thy daughter to deck herself in the most magnificent manner, and to pass by him from the door of the saloon; for as soon as he seeth her, he will be enamoured of her; and when we perceive in him that result, I will incline towards him and inform him that she is thy daughter, and I will keep up a conversation with him as though thou hadst no knowledge of the matter, so that he shall demand her of thee in marriage. When thou shalt have married to him the damsel, thou and he will be one, and thou wilt be secure from any injury on his part; and if he die, thou wilt inherit largely from him.—So the King replied, Thou hast spoken truth, O my Wezir. And he prepared the entertainment, and invited him. Judar therefore came to the Sultan's palace, and they sat in the saloon in exceeding sociableness until the close of the day. The King had sent to his wife, desiring her to deck the damsel in the most magnificent manner, and to pass with her by the door of the saloon. And she did as he had said. She passed by with the damsel, and Judar saw her; and she was endowed with beauty and loveliness, having no equal. So when Judar took an accurate view of her, he said, Ah!—and his limbs became loosened, passion and desire became violent in him, ecstasy and distraction seized him, and his complexion became sallow. The Wezir therefore said to him, May no harm befall thee, O my master! Wherefore do I see thee changed and in pain?—And he said, O Wezir, whose daughter is this damsel? for she hath captivated me, and deprived me of my reason. So he answered, This is the daughter of thy friend the King; and if she please thee, I will speak with the King, that he may marry her to thee.

And Judar said, O Wezir, speak to him, and I, by my life, will give thee what thou shalt desire, and will give to the King what he shall desire as her dowry, and we will become friends and connexions. The Wezir replied, Thy desire must be accomplished. Then the Wezir spoke to the King privately, saying to him, O King of the age, Judar is thy friend, and desireth affinity to thee, and he hath requested thee, by me, to marry to him thy daughter, the lady Asiyyeh: therefore disappoint me not, but accept my intercession; and whatever thou shalt demand as her dowry, he will give thee. And the King replied, The dowry hath been paid me, and the damsel is a slave-girl in his service: I will marry her to him, and he will do a favour by accepting her.

They passed that night, and the King arose in the morning and held a court, at which he caused the high and the low to be present, and the Sheykh el-Islam* was there also. Then Judar demanded the damsel in marriage, and the King said, The dowry hath been paid. So they performed the ceremony of the marriage-contract, and Judar sent desiring that the pair of saddle-bags containing the jewels [and gold] should be brought, and he gave it to the King as the dowry of the damsel. The drums were beaten and the pipes were sounded, the festal necklaces were strung, and Judar took the damsel as his wife. Thus he and the King became as one, and they remained together for a period of days. Then the King died, and the troops desired Judar as Sultan, and they ceased not to urge him, while he refused to comply with their request, until at last he consented. So they made him Sultan; and he gave orders to build a congregational mosque over the sepulchre of the King Shems-ed-Dawleh, and endowed it; and it is in the district of El-Bundukaniyyin.† The house of Judar was in the quarter of El-Yemaniyyeh; and when he became Sultan, he constructed buildings and a congregational mosque, and the quarter hath been named after him, its name having become—the Quarter of El-Judariyyeh.‡ He

* The chief Mufti or doctor of the law.

† The quarter of the cross-bow makers, now El-Bundukaniyyeh, near the Khan of El-Hamzawi, in Cairo.

‡ Near the former quarter, and named after a division of the army of the Fatimi Khalifehs.

continued as King some time, and made his two brothers wezirs; Salim the wezir of his right hand, and Selim the wezir of his left; and they remained thus one year, and no more.

After this, Salim said to Selim, O my brother, how long shall this state last? Shall we pass our lives entirely as servants of Judar, and shall we not enjoy dominion nor prosperity so long as Judar is living?—And how shall we manage to kill him, said Selim, and to take from him the seal-ring and the pair of saddle-bags? Thou art more knowing than I: therefore contrive for us a stratagem in order that we may kill him thereby.—Salim said, If I contrive for thee a stratagem by which to kill him, wilt thou consent that I shall be Sultan, and that thou shalt be wezir of the right hand, and that the seal-ring shall be mine and the pair of saddle-bags thine? Selim answered, I consent. So they agreed to kill Judar, on account of the love of the world and of dominion. Then Selim and Salim contrived a stratagem against Judar, and said to him, O our brother, we desire that we may glory in thee, and that thou wouldst enter our houses, and eat of our banquet, and comfort our heart. And they proceeded to beguile him, saying to him, Comfort our heart, and eat of our banquet. So he replied, No harm. In the house of which of you will be the banquet?—Salim answered, In my house; and after thou shalt have eaten of my banquet, thou shalt eat of the banquet of my brother. And he said, No harm:—and went with him to his house. Then his brother placed the food for him, and put into it poison; and when he had eaten, his flesh fell to pieces with his bones. So upon this, Salim arose to take the seal-ring from his finger; but it resisted his attempt: therefore he cut off his finger with a knife. He then rubbed the ring, and the Marid presented himself to him, saying, At thy service! Demand then what thou wilt.—And he said to him, Seize my brother, and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he took Selim and slew him, and took up the two, and, going forth with them, cast them before the great officers of the army. They were sitting at the table in the mak'ad of the house, eating;

and when they beheld Judar and Selim killed, they raised their hands from the food, and fear disturbed them, and they said to the Marid, Who hath done these deeds with the King and the Wezir? So he answered them, Their brother Salim.

And, lo, Salim approached them, and said, O soldiers, eat, and enjoy yourselves; for I have obtained possession of the seal-ring from my brother Judar, and this Marid is the servant of the ring; he who is before you. I ordered him to slay my brother Selim, that he might not contend with me for the kingdom, because he was treacherous, and I feared that he would act treacherously towards me. And now this Judar hath been put to death, and I have become Sultan over you. Do ye accept me, or shall I rub the ring, and shall its servant slay you, great and small?—They answered him, We accept thee as King and Sultan. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to] perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood* shall have expired. But he said to them, I know not a period of widowhood nor any thing else. By my head, I must take her as my wife this night.—So they performed the ceremony of the contract for him, and sent and informed the wife of Judar, the daughter of Shems-ed-Dawleh; and she replied, Invite him to come in. And when he came in to her, she made a show of joy to him, receiving him with expressions of welcome. But she put poison for him in the water, and destroyed him. Then she took the seal-ring and broke it, that no one might thereafter possess it; and she rent the pair of saddle-bags; after which she sent and informed the Sheykh el-Islam, and sent a message to him and the people, saying to them, Choose for yourselves a King to be Sultan over you.

This is what hath come down to us of the Story of Judar, entire and complete.⁷⁵

* Four months and ten days.

ANECDOTES

[NIGHTS 680—698]

'OTBEH AND REYYA

It is related that 'Abd-Allah the son of Ma'mar El-Keysi said, I performed the pilgrimage, one year, to the sacred House of God ; and when I had accomplished my pilgrimage, I returned to visit the tomb of the Prophet (may God bless and save him !) ; and as I was, one night, sitting in the Rawdah,* between the tomb and the pulpit, I heard a gentle lamentation, uttered in a soft tone ; so I listened to it, and the voice said,—

Hath the moaning of the pigeons of the lote-tree saddened thee, and
excited anxious thoughts in thy bosom ?
Or doth the remembrance of a beauteous damsel, who hath caused thee
troubles of mind, disturb thee ?
O night, that art tedious to one constantly disordered, complaining of
desire and of the failure of patience,
Thou hast rendered him sleepless who is suffering the fire of a love that
burneth like red-hot coals !
The full moon beareth witness that I am engrossed by love of one who
resembleth the full moon.
I thought not myself thus engrossed by love until I was afflicted when
I was not aware of it.

Then the voice ceased, and I knew not whence it came to me ; wherefore I was perplexed ; and presently the complainer repeated the lamentation, and recited thus :—

Hath the phantom of Reyya, visiting, saddened thee, in the thick darkness of black-haired night ?
And hath love rendered thine eye sleepless, and the phantom-visitor agitated thy heart ?
I exclaimed to my night, whose darkness resembled a sea in which swelling waves were dashing,
O night, thou art tedious to a lover unto whom there is no assister nor helper save the morning !
But the night replied, Complain not of my length ; for love is the present cause of abjection.

* This name, "a garden," is given to a part of the southern portico of the great mosque of El-Medineh, because the Prophet said, "Between my tomb and my pulpit is a garden of the gardens of Paradise."

I arose and went towards him on his commencing the recitation of these verses, proceeding towards the quarter whence the voice came, and he had not ended the verses before I was by him, when I saw a young man of the utmost beauty : the down of the sides of his face had not begun to grow, and tears had made two tracks down his cheeks. I said to him, An excellent young man art thou ! He replied, And thou too. But who, he asked, is the man before me ? I answered, 'Abd-Allah the son of Ma'mar El-Keysi.—Dost thou want any thing ? said he. I answered, I was sitting in the Rawdah, and nought surprised me but thy voice. With my life would I ransom thee. What is it that thou sufferest ?—He said, Sit. So I sat ; and he said, I am 'Otbeh the son of El-Hobab the son of El-Mundhir the son of El-Jamuh the Ansari.* I went in the morning to the Mesjid el-Ahzab,† and continued my inclinations and prostrations ; after which I withdrew alone to occupy myself with devotion ; and, lo, some women came along, walking with a vacillating gait, resembling moons, and in the midst of them was a damsel of surprising loveliness, of perfect beauty, who stopped before me, and said to me, O 'Otbeh, what sayest thou of union with the person who desireth union with thee ? Then she left me and departed, and I have not heard any tidings of her, nor have I discovered any trace of her ; and I am perplexed, removing from place to place.—Having said this, he cried out, and fell down upon the ground in a fit, and when he recovered, he was as though his cheeks were dyed with saffron ; ‡ and he recited these verses :—

I see you with my heart from distant tracts. Do you also see us with the heart from afar ?

My heart and my eye are sorrowing for you : my soul is with you, and you are ever in my mind.

I should not delight in life without seeing you, even were I in Paradise, or the Garden of Eternity.

Upon this I said to him, O 'Otbeh, O son of my brother, turn with repentance unto thy Lord, and beg the forgiveness of thine offence ; for thou hast to experience the dreadful trial of the judgment before God. But he replied, Far be it from me to do so ! I shall not cease to love until the two karadh-gatherers return.‡—I remained with him until day-break, when I said to him, Arise and accompany us to the Mesjid [el-Ahzab]. And we sat there until we performed the noon-prayers ; and, lo, the women came ; but as to the damsel, she was not among them ; and they said, O 'Otbeh, what thinkest thou of her who desireth union with thee ? He said, And what of her ? They answered, Her father hath taken her, and departed to Es-Semaweh. And I asked them what was the name of the damsel. They answered, Reyya the

* The descendants of those citizens of El-Medineh who assisted the Prophet when he was obliged to flee from Mekkeh are called "Ansaris," from "Ansar," which signifies "Assistants," "Helpers."

† A mosque of El-Medineh, also called Mesjid el-Feth, and El-Mesjid el-A'la.

‡ A proverb.

daughter of El-Ghitrif Es-Sulami.* And he raised his head, and recited these two verses :—

O my friend, Reyya hath hastened in the morning, and to the district of Es-Semaweh her caravan hath gone.

O my friend, I have fainted by reason of my weeping. Hath any one else, then, a tear that I may borrow?

I then said to him, O 'Otbeh, I have brought with me great wealth, with which I desire to protect the generous from disgrace. By Allah, I will expend it for thee, that thou mayest attain thy desire, and more than thy desire. Arise then and accompany us to the assembly of the Ansaris.—We therefore arose, and proceeded until we beheld their assembly, when I saluted them, and they returned the salutation courteously; after which I said, O assembly, what say ye of 'Otbeh and his father? They answered, Of the chiefs of the Arabs. And I said, Know ye that he hath been smitten with the calamity of love, and I desire your aid and company to Es-Semaweh. They replied, We hear and obey. So we mounted, and the party mounted with us, and we proceeded until we came in sight of the abode of the Beni-Suleym, when El-Ghitrif became acquainted with our place, and came forth in haste and met us, saying, May ye live, O generous men! We replied, And thou, mayest thou live! We are thy guests.—And he said, Ye have alighted at a most hospitable, ample abode. And he alighted, and called out, O company of slaves, come down! So the slaves came down, and they spread the skins and placed the pillows, and slaughtered the cattle and the sheep. But we said, We will not taste thy food until thou shalt have performed our want.—And what, said he, is your want? We answered, We demand in marriage thy generous daughter for 'Otbeh the son of El-Hobab the son of El-Mundhir, the high in nobility, the good in origin. And he replied, O my brothers, she whom ye demand in marriage is at her own disposal, and I will go in and inform her. Then he arose in anger, and went in to Reyya. So she said, O my father, wherefore do I see anger apparent in thy countenance? And he answered, A party of the Ansaris have come to me, demanding thee of me in marriage. She replied, They are generous chiefs. I beg forgiveness for them of the Prophet, on whom be the most excellent salutations and peace! And for whom among them, she asked, is the demand?—He answered her, For a youth known by the name of 'Otbeh, the son of El-Hobab. She replied, I have heard of this 'Otbeh, that he performeth that which he promiseth, and attaineth that which he seeketh. But he said, I swear that I will never marry thee to him; for some of thy conversation with him hath been reported to me.—What was that? she asked. But, she added, I swear that the Ansaris shall not be rejected in a foul manner: so give them a fair reply.—How? said he. She answered, Make the dowry heavy to them; for then they will desist. And he replied, How excellent is that which thou hast said! Then he went forth in haste, and said, The damsel of the tribe hath consented; but she desireth a dowry like herself, and who can

* Of the Beni-Suleym.

give it?—I, answered 'Abd-Allah. And he said, I desire for her a thousand bracelets of red gold, and five thousand dirhems of the coin of Hejer, and of burds and hiberchs * a hundred pieces, and five skins of amberggris.—Thou shalt have this demand, said 'Abd-Allah: then dost thou consent? He answered, I do consent.

'Abd-Allah therefore sent some persons of the Ansaris to the Illumined City,† and they brought all that he had guaranteed to give. The cattle and the sheep were slaughtered, and the people assembled to eat the food.—We continued in this state, says 'Abd-Allah, forty days; after which El-Ghitrif said, Take ye your damsel. So we mounted her in a hawdaj; and he furnished her with thirty camels laden with rarities. Then he bade us farewell, and departed; and we proceeded until there remained between us and the Illumined City one day's journey; whereupon there came forth against us a party of horsemen, with intent to plunder, and I imagine that they were of the Beni-Suleym. So 'Otbeh the son of El-Hobab charged upon them, and slew a number of men, and he turned away, wounded by a thrust of a spear. Then he fell to the earth; and assistance came to us from the inhabitants of that part, and they repelled from us the horsemen. But 'Otbeh had ended his days, and we said, Alas, 'Otbeh! The damsel therefore heard this, and she cast herself down from the camel, threw herself upon him, and cried out in anguish, and repeated these verses:—

I affected patience; but I was not patient: I only beguiled myself; for
I am about to join thee.

Had my soul acted justly, it, rather than any of the creation, had gone
before thee to destruction.

After me and thee, therefore, none will be just to a friend, nor soul
agree with soul.

Then she uttered one groan, and her days were ended. So we dug for them one grave, and interred them, and I returned to the country of my people, where I remained seven years; after which I went again to the Hijaz, and entered the Illumined City to visit; and I said, By Allah, I will go again to the tomb of 'Otbeh. And I came to it, and, lo, over it was a tall tree, on which were red and yellow and green strips of stuff;‡ and I said to the inhabitants of the [adjacent] halting-place, What is this tree called? They answered, The Tree of the Bridegroom

* The burdeh, which is a single piece, or garment, of the kind called burd, is an oblong piece of thick woollen stuff, used to envelop the body by day, and also as a night-covering, and generally brown or greyish. It appears to have been, in earlier times, always striped; but some modern burdehs are plain, and others have stripes so narrow and near together that at a little distance the stuff appears to be of one colour. The Prophet's burdeh is described as about seven feet and a half in length, and four and a half in width.—The hiberch is a kind of burd of the manufacture of El-Yemen, not to be confounded with the modern habarah.

† El-Medineh.

‡ Such memorials of visitors I have often seen upon trees by the tombs of saints.

and Bride. And I remained by the tomb a day and a night, and departed. This was the last that I knew of 'Otbeh. May God (whose name be exalted !) have mercy on him !

'IKRIMEH AND KHUZEYMEH

There was, in the days of the Prince of the Faithful, Suleyman the son of 'Abd-El-Melik,* a man named Khuzeymeh the son of Bishr, of the tribe of the Beni-Asad, who was distinguished by manifest generosity, and abundant wealth, and beneficence and kindness to his brethren. He continued thus until misfortune crippled him, so that he became in need of the assistance of his brethren towards whom he had exercised his generosity, and whom he had comforted ; and they comforted him a while ; but after that they became weary of him. And when their altered conduct towards him appeared unto him, he went to his wife, who was the daughter of his paternal uncle, and said to her, O daughter of my uncle, I have experienced from my brethren a change of conduct, and I have determined to confine myself to my house until death shall come to me. So he closed his door upon himself, and proceeded to sustain himself by the provision that he had until it was consumed, when he became perplexed.

Now 'Ikrimah El-Feyyad Er-Raba'i, the Governor of El-Jezireh,† knew him ; and as he was in his hall of assembly, Khuzeymeh the son of Bishr was mentioned, and 'Ikrimah El-Feyyad said, In what state is he ? So they answered him, He hath become reduced to a condition not to be described ; he hath closed his door, and confined himself to his house. Upon this, 'Ikrimah El-Feyyad said, This hath happened to him only in consequence of his excessive generosity, and how is it that Khuzeymeh the son of Bishr findeth not a comforter nor a fulfiller of his duty ? They replied, He hath found nothing of the kind.—And when night came, he took four thousand pieces of gold, and put them into one bag. Then he gave orders to saddle his beast, went forth secretly from his family, and mounted, attended by one of his young men carrying the money. He proceeded until he stopped at the door of Khuzeymeh, when he took the purse from his young man, and, having sent him to a distance from him, advanced to the door, and pushed it. So Khuzeymeh came forth to him, and he handed to him the bag, saying to him, Amend with this thy circumstances. He therefore took it, and he found it to be heavy ; whereupon he put it down from his hand, and laid hold of the bridle of the beast, saying to 'Ikrimah, Who art thou ? May my soul be thy ransom !—But 'Ikrimah replied, O thou, I came not to thee in such a time as this and desire that thou shouldst know me. Khuzeymeh rejoined, Then I will not release thee until thou inform me who thou art. So he said, I am a

* The seventh Khalifah of the house of Umayyeh. He reigned A.D. 715—717.

† Mesopotamia.

repairer of the slips of the generous.—And tell me more, said Khuzeymeh.—No, replied 'Ikrimah. Then he departed. And Khuzeymeh went in with the bag to [his wife] the daughter of his uncle, and said to her, Rejoice at good tidings; for God hath brought speedy relief, and wealth; for if these be pieces of silver, they are many. Arise and light a lamp.—But she replied, There is no means of lighting the lamp. So he passed the night feeling the coins with his hand, and he felt the roughness of pieces of gold, yet believed not that they were pieces of gold.—As to 'Ikrimah, however, he returned to his abode, and found that his wife had missed him, and asked respecting him, and been informed of his having ridden forth; wherefore she suspected him for this conduct, and doubted of him, and said to him, The Governor of El-Jezireh goeth not forth after a period of the night, without his young men, unknown to his family, save to a wife or a concubine. He replied, God knoweth that I went not forth unto either of those two. And she said, Tell me for what purpose thou wentest forth. He replied, I went not forth at this time save in order that no one should know it. But she rejoined, I must be informed. He said, Wilt thou conceal the thing if I tell thee? She answered, Yes. So he acquainted her with the state of the case, and with that which he had done; after which he said, Dost thou wish that I should swear to thee also? She answered, No, no; for my heart hath become at ease, and hath relied upon that which thou hast stated.

But as to Khuzeymeh, when he arose in the morning, he appeased the creditors, and put in order his affairs. Then he equipped himself, desiring to repair to Suleyman the son of 'Abd-El-Melik, who was then sojourning in Palestine; and when he stopped at his door, and begged permission of his chamberlains to enter, a chamberlain went in and informed the Khalifeh of his being there. As he was celebrated for generosity, and Suleyman knew him, he gave him permission to enter; and on his entering, he saluted Suleyman with the salutation usual to Khalifehs; whereupon Suleyman the son of 'Abd-El-Melik said to him, O Khuzeymeh, what hath kept thee so long from us? He answered, The evil state of my affairs.—And what, said the Khalifeh, prevented thy having recourse to us? He answered, My infirmity, O Prince of the Faithful. The Khalifeh said, Then how is it that thou hast come now?—Know, O Prince of the Faithful, he answered, that I was in my house, after a portion of the night had elapsed, and, lo, a man knocked at the door, and thus and thus did he.—And he acquainted him with his story from first to last; and Suleyman said, Knowest thou the man? Khuzeymeh answered, I do not know him, O Prince of the Faithful; for he was proud, and I heard not of his speech aught but his saying, I am a repairer of the slips of the generous. Upon this, Suleyman the son of 'Abd-El-Melik burned and anxiously longed to know him, and said, If we knew him, we would requite him for his kindness. Then he tied an ensign for Khuzeymeh the son of Bishr, and appointed him Governor of El-Jezireh, in the place of 'Ikrimah El-Feyyad.

So Khuzeymeh went forth on his way to El-Jezireh, and when he drew near to it, 'Ikrimah came forth and met him, and the people of El-Jezireh also came out to meet him, and they saluted one another.

They then proceeded all together until Khuzeymeh entered the city, and alighted at the government-house, when he gave orders that a guarantee should be taken on the part of 'Ikrimah, and that he should be called to account. He was, therefore, called to account, and Khuzeymeh found him to owe large sums of money, and required him to pay them; but he said, I have no means of paying aught.—They must be paid, said Khuzeymeh. 'Ikrimah replied, The money is not in my possession; so do as thou wilt. And Khuzeymeh gave orders to take him to prison, and sent to him again, requiring him to pay what he owed. But he sent back, saying to him, I am not of those who preserve their wealth by sacrificing their honour; so do as thou wilt. And Khuzeymeh ordered that his feet should be shackled with irons, and that he should be kept in prison; and he remained a month, or more, until that treatment emaciated him, and his imprisonment afflicted him.

Then information of his state reached the daughter of his uncle,* and she was grieved thereat extremely, and, having called an emancipated female slave who had belonged to her, who was endowed with abundant intellect and knowledge, she said to her, Go immediately to the door of the Emir Khuzeymeh the son of Bishr, and say, I have an admonition to give :—and if any one ask it of thee, reply, I will not tell it save to the Emir. Then, when thou hast gone in to him, demand of him a private interview; and when thou art alone with him, say to him, What is this deed that thou hast done? Was the requital that the repairer of the slips of the generous should receive of thee nought save thy requiting him with severe imprisonment, and strait confinement in irons?—The female slave therefore did as she commanded; and when Khuzeymeh heard her words, he called out with his loudest voice, Alas, my baseness! Verily he is the person!—She replied, Yes. So he gave orders immediately to bring his beast, and it was saddled; and he summoned the chief men of the city, brought them together to him, and went with them to the door of the prison, and opened it. Khuzeymeh and those who were with him entered, and they saw 'Ikrimah sitting, changed in condition, the beating and affliction that he suffered having emaciated him; and when he beheld Khuzeymeh, the sight abashed him, and he hung down his head. But Khuzeymeh approached, and threw himself upon 'Ikrimah's head, kissing it. So 'Ikrimah raised his head towards him, and said to him, What hath occasioned this conduct of thine? He answered, Thy generous actions, and my evil requital. And 'Ikrimah replied, May God forgive us and thee! Then Khuzeymeh commanded the jailer to loose the chains from him, and ordered that they should be put upon his own feet; whereupon 'Ikrimah said, What is this that thou desirest to do? He answered, I desire that I may suffer like as thou hast suffered. But 'Ikrimah said, I conjure thee by Allah that thou do it not!—Then they all went forth, and proceeded until they arrived at the mansion of Khuzeymeh, when 'Ikrimah bade him farewell, and desired to depart. Khuzeymeh, however, prevented his doing so; and 'Ikrimah said, What dost thou desire? He answered, I desire to change thy condition; for my shame with respect to the

* His wife.

daughter of thine uncle is greater than my shame with respect to thee. He then gave orders to clear the bath. So they cleared it, and they entered together, and Khuzeymeh himself served 'Ikrimah. After that, they went forth, and Khuzeymeh bestowed upon 'Ikrimah a sumptuous dress, mounted him upon a beast, and, conveying with him a large sum of money, went with him to his house, and begged his permission to excuse himself to the daughter of his uncle; and he did excuse himself to her; after which, he asked 'Ikrimah to go with him to Suleyman the son of 'Abd-El-Melik, who was then staying at Er-Ramleh, and he consented to do so.

They both proceeded until they came to Suleyman the son of 'Abd-El-Melik, when the chamberlain entered, and acquainted him with the arrival of Khuzeymeh the son of Bishr; and this alarmed him, and he said, Doth the Governor of El-Jezireh come without our order! This is on account of nought save a great occurrence!—And he gave him permission to enter; and when he entered, he said to him, before he had saluted him, What tidings bringest thou, O Khuzeymeh? He answered him, Good, O Prince of the Faithful.—And what hath brought thee? said the Khalifeh. He answered, I have got the repairer of the slips of the generous, and I wished to rejoice thee with him, having seen thine anxious desire to know him, and thy longing to behold him. The Khalifeh said, And who is he? And he answered, 'Ikrimah El-Feyyad. So he gave him permission to approach; and he approached, and saluted him as Khalifeh; and the Khalifeh welcomed him, caused him to draw near to the place where he sat, and said to him, O 'Ikrimah, thy good action to him was nought but a trouble to thyself. Then Suleyman said, Write all thy wants, and every thing that thou requirest, in a note. And he did so; and the Khalifeh gave orders to accomplish all that he required immediately. He gave orders also to present him with ten thousand pieces of gold, besides the needful things that he had written, and twenty chests of clothes, which were also an addition to the things that he had written; after which, he called for a spear, and tied for him an ensign, as Governor of El-Jezireh and Armenia and Adharbeyjan; and he said to him, The case of Khuzeymeh is submitted to thee: if thou wilt, thou shalt confirm him; and if thou wilt, thou shalt displace him. 'Ikrimah replied, Nay, I will restore him to his post, O Prince of the Faithful. Then they both departed from him; and they ceased not to be Governors under Suleyman the son of 'Abd-El-Melik as long as he was Khalifeh.⁷⁷

ANECDOTE OF TWO LOVERS OF THE TRIBE OF THE BENI-'ODHRAH

The Prince of the Faithful, Harun Er-Rashid, being troubled one night with exceeding restlessness, desired Jemil the son of Ma'mar El-'Odhri to relate to him a story, and the latter said,⁷⁸—

Know, O Prince of the Faithful, that I was fascinated by a damsel,

enamoured of her, and I used often to visit her, as she was the object of my desire and ambition among the things of the world. Then her family removed with her, on account of the scarcity of pasture; and I remained a while without seeing her; after which, desire disquieted me, and attracted me to her: so my soul suggested to me a journey to her; and on a certain night, desire excited me to repair to her. I therefore arose, and girded my saddle upon my she-camel, bound my turban round my head, put on my old clothes, slung on my sword, armed myself with my spear, mounted my she-camel, and went forth to seek her. I journeyed quickly, and I was proceeding one night,—it was a night of thick darkness, yet, notwithstanding that, I endured the difficulties of descending into the valleys and ascending the mountains,—and I heard the roaring of the lions, and the howling of the wolves, and the noises of wild beasts on every side. My reason was confounded, my mind was disordered, and my tongue desisted not from repeating the praises of God, whose name be exalted! And while I was proceeding in this state, sleep overcame me, and the camel conveyed me by a different way from that in which I was: sleep overpowered me, and, lo, something struck me upon my head. So I awoke alarmed and terrified; and, behold, there were trees and rivers, and birds upon the branches of those trees were warbling with their various tongues and notes, and the trees of that verdant spot were entangled, one with another. I therefore alighted from my she-camel, and took her halter in my hand, and ceased not to endeavour by gentle means to get clear until I led her forth from those trees to a desert tract; whereupon I placed her saddle right, and seated myself properly on her back.

I knew not whither to go, nor unto what place destiny would urge me; but I looked over that desert, and a fire appeared to me at its further extremity. So I struck my she-camel, and proceeded towards the fire until I arrived at it; and I drew near to it, and looked attentively; and, lo, there was a Bedawi tent pitched, with a spear stuck in the ground, and a beast standing, and horses, and pasturing camels. I therefore said within myself, Probably great importance attaches to this tent; for I see not in this desert any other. Then I advanced towards it, and said, Peace be on you, O people of the tent, and the mercy of God, and his blessings! And there came forth to me from it a young man, of the youths of nineteen years, who was like the full moon when it shineth, and courage was manifest in his countenance;* and he said, And on thee be peace, and the mercy of God, and his blessings, O brother of the Arabs! Verily I imagine that thou hast wandered from the way.—I replied, The case is so. Direct me: may God have mercy on thee!—But he said, O brother of the Arabs, verily this our district is a place abounding with wild beasts, and this night is dark and dreary, exceedingly dark and cold, and I should not be without fear for thee lest the wild beast should tear thee; therefore alight and rest with me, and enjoy amplitude and ease; and when the morrow cometh, I will direct thee to the right way.—Accordingly I alighted from my she-camel, tied up one of her fore-feet with the end of her halter, and, having pulled off the clothes that were upon me, attired

* Literally, "between his eyes."

myself lightly, and sat a while. And, lo, the young man took a sheep and slaughtered it, and he kindled and lighted up a fire ; after which, he entered the tent, and took forth some fine spices, and good salt, and began to cut off pieces of the meat of that sheep, and to roast them upon the fire, and give to me ; sighing at one time, and weeping at another. Then he uttered a great groan, wept violently, and recited these verses :—

There remaineth not aught save a flitting breath, and an eye of which the pupil is confounded [in its vision].

There remaineth not a joint of any of his limbs but in it is a constant disease ;

And his tears are flowing, and his bowels burning ; but, notwithstanding this, he is silent.

His enemies weep for him in pity. Alas for him whom the exulting foe pitieth !

So I knew, upon this, O Prince of the Faithful, that the young man was a distracted lover, and none knoweth love but he who hath tasted it. I therefore said within myself, Shall I ask him ? But then I consulted my mind, and said, How shall I attack him with inquiry when I am in his abode ? So I restrained myself ; and ate of that meat as much as sufficed me ; and when we had finished eating, the young man arose, and entered the tent, and brought forth a clean basin, with a handsome ewer, and a napkin of silk, the ends of which were embroidered with red gold, and a sprinkling-bottle full of rose-water infused with musk. I wondered therefore at his elegance and delicacy, and said within myself, I knew not elegance in the desert. Then we washed our hands, and conversed a while ; after which he arose, and entered the tent, and made a partition between me and him with a piece of red brocade, and said, Enter, O chief of the Arabs, and take thy place of repose ; for thou hast experienced fatigue this night, and excessive toil in this thy journey.

So I entered, and, lo, I found a bed of green brocade, and thereupon I pulled off the clothes that were upon me, and passed such a night as I had never passed in my life ; but all the while I was meditating upon the case of this young man until the night was dark, and eyes slept. Then suddenly I heard a low voice, than which I had never heard any more soft or delicate. I therefore raised the partition that was put between us, and, lo, I beheld a damsel, than whom I had never seen one more beautiful in face. She was by his side, and they were weeping, and complaining to each other of the pain of love and desire and ardent passion, and of the violence of their longing to meet each other. So I said, O Allah, how I wonder at this second person ! For when I entered this tent, I saw not in it any one but this young man, and he had not any one with him.—Then I said within myself, No doubt this damsel is of the daughters of the Jinn : she loveth this young man, who hath segregated himself with her in this place ; and she hath segregated herself with him. But afterwards I looked intently at her, and, behold, she was a human, Arab girl : when she uncovered her face, she put to shame the shining sun, and the tent was illuminated by the light of her countenance. So when I certified myself that she was his beloved, I

thought upon the jealousy of the lover ; wherefore I let down the curtain, and covered my face, and slept. And when I arose in the morning, I put on my clothes, performed the ablution for my prayers, and acquitted myself of the divinely-ordained prayers that were incumbent on me ; after which I said to the young man, O brother of the Arabs, wilt thou direct me to the right way ? Thou hast bestowed favours upon me.—But he looked towards me, and answered, At thy leisure, O chief of the Arabs. The period of the entertainment of a guest is three days ; and I am not one who will let thee go until after three days.

I therefore remained with him three days, says Jemil ; and on the fourth day, we sat to converse, and I conversed with him, and asked him his name and genealogy ; whereupon he said, As to my genealogy, I am of the Beni-'Odhrāh ; and as to my name, I am such-a-one, the son of such-a-one, and my paternal uncle is such-a-one. And, lo, he was the son of my paternal uncle, O Prince of the Faithful, and he was of the most noble house of the Beni-'Odhrāh. So I said, O son of my uncle, what induced thee to do as I see, segregating thyself in this desert ; and how is it that thou hast forsaken thy comforts and the comforts of thy fathers ; and how is it that thou hast forsaken thy male slaves and thy female slaves, and segregated thyself in this place ? And when he heard, O Prince of the Faithful, my words, his eyes filled with tears, and he answered, O son of my uncle, I was in love with the daughter of my paternal uncle, fascinated by her, distracted with love of her, rendered insane by passion for her, unable to endure separation from her ; and my passion for her became excessive. So I demanded her in marriage of my uncle ; but he refused, and he married her to a man of the Beni-'Odhrāh, who took her as his wife, and conveyed her to the place of his residence last year. And when she was distant from me, and I was prevented from seeing her, the burnings of love, and the violence of desire and ardent passion, induced me to forsake my family, and to quit my tribe and my friends and all my comforts, and I took up my abode alone in this tent in this desert, and accustomed myself to my solitude.—And where, said I, are their tents ? He answered, They are near, on the summit of this mountain ; and every night, when eyes sleep, in the stillness of night, she stealeth away secretly from the tribe, so that no one knoweth of her movement, and I accomplish my desire by discourse with her, and she accomplisheth her desire in like manner. I am remaining in this state, consoling myself with her during a period of the night, until God shall accomplish a thing that must come to pass, or my object be attained in spite of the enviers, or until God shall determine for me, and He is the best of those who determine.—So when the young man informed me, O Prince of the Faithful, his case grieved me, and I became perplexed by reason of the zeal that affected me thereupon. Then I said to him, O son of my uncle, shall I shew thee a stratagem that I would counsel thee to employ, wherein, if it be the will of God, thou wilt find the most advisable course, and the way to a right and successful issue, and by means of which God will dispel from thee that which thou darest ? The young man answered, Tell me, O son of my uncle. And I said to him, When it is night, and the damsel

hath come, put her upon my she-camel; for she is swift; and mount thou thy courser. I also will mount one of these she-camels, and proceed with you both all the night, and the morning will not have come before I shall have traversed with you deserts and wastes; so thou wilt have attained thy desire, and got possession of the beloved of thy heart. The expanse of God's earth is wide, and I, by Allah, will aid thee while I live with my soul and my wealth and my sword.—And when he heard this, he replied, O son of my uncle, wait until I consult her on this subject; for she is intelligent, prudent, having clear judgment.

But when the night became dark, and the time of her coming had arrived, and he was expecting her at the known period, she was behind her usual time; and I saw the young man go forth from the door of the tent, and open his mouth, and begin to inhale the breeze that blew from the quarter whence she came, smelling her odour; and he recited these two verses:—

O zephyr, thou bringest me a gentle gale from the place in which the beloved is dwelling.

O wind, thou bearest a token of the beloved. Knowest thou, then, when she will arrive?

Then he entered the tent, and sat a while weeping; after which he said, O son of my uncle, verily something hath occurred to the daughter of my uncle this night, and some accident hath happened to her, or some obstacle hath prevented her from coming to me. He then said to me, Stay in thy place until I bring thee the news. And thereupon he took his sword and his shield, and after he had been absent from me for a period of the night, he approached bearing something upon his hands, and called out to me. So I hastened to him, and he said, O son of my uncle, knowest thou what hath happened? I answered, No, by Allah. And he said, Verily I have been afflicted with respect to the daughter of my uncle this night; for she was coming to us, and a lion opposed her in her way, and rent her, and there remained not of her aught save what thou seest. Then he threw down what was upon his hand; and, lo, it was the ends of the bones of the damsel, and what else remained of her bones. And he wept violently, and, having cast the shield⁷⁹ from his hand, took in his hand a bag, and said to me, Go not hence until I come to thee, if it be the will of God, whose name be exalted! He then departed, and was absent from me a while; after which he returned with the head of the lion in his hand, and he threw it down from his hand, and demanded water. So I brought it to him; and he washed the mouth of the lion, and began to kiss it, and to weep. His mourning for her was excessive; and he recited these verses:—

O lion, who hast exposed thyself to destruction, thou hast perished, and hast roused up my grief for my beloved.

Thou hast rendered me solitary who was lately her companion, and made the bowels of the earth to be her grave.

I say to time, that hath afflicted me with her separation, God forbid that thou shouldst shew me a friend in her stead!

He then said, O son of my uncle, I implore thee by Allah, and by the

claim of relationship and consanguinity that subsisteth between me and thee, that thou keep my charge. Thou wilt see me presently dead before thee; and thereupon do thou wash me, and shroud me together with these remains of the bones of the daughter of my uncle in this garment, and bury us both in one grave, and inscribe upon our grave these two verses :—

We lived upon the earth a life of comfort, united in fellowship, and in abode and home;

But fortune, with its changes, parted us from each other, and now the grave-clothes have united us.

Then he wept violently, and entered the tent, and was absent from me a while; after which he came forth; and he began to sigh and to cry out, and, uttering a deep groan, he quitted the world. So when I beheld him thus die, the event grieved me and afflicted me so that I almost joined him by reason of the violence of my sorrow for him. I then advanced to him, and laid him on the ground, and did with him as he had ordered me. I shrouded him with the remains of the damsel together, and buried them in one grave, and remained by their grave three days; after which I departed; and I continued for two years to visit them frequently.—Such were the events of their history, O Prince of the Faithful.

And when Er-Rashid heard his story, he approved it; and he bestowed upon him a robe of honour, and conferred upon him a handsome gift.⁸⁰

ANOTHER ANECDOTE OF TWO LOVERS

Ishak the son of Ibrahim⁸¹ saith, I was entirely devoted to the Barmekis; and while I was one day in my abode, lo, my door was knocked: so my young man went forth, and he returned and said to me, At the door is a comely youth, asking permission to come in. I therefore gave him permission, and there entered a young man who bore traces of illness; and he said, Verily I have been for some time desiring to meet thee, and I have need of thine assistance.—And what is it that thou wantest? said I. And he took forth three hundred pieces of gold, which he put before me, saying, I request thee to accept them from me, and to compose for me an air to two verses that I have uttered. So I said to him, Recite them to me. And he recited, saying,—

By Allah, O mine eye, which hast oppressed my heart, extinguish with my tears the fire of my grief.

Fortune joins in reproving me on account of my beloved, and I shall not see her though I be wrapped in my grave-clothes.

I therefore composed for him an air of a plaintive kind, and sang it; whereupon he fainted, and I imagined that he had died. He recovered, however, and said, Repeat it. But I conjured him by Allah, and said,

I fear thou wilt die. He replied, Would that such an event happened ! And he ceased not to humble himself and to supplicate until I had pity on him, and repeated it. And thereupon he fell into a fit more severe than the first, and I doubted not of his death ; but I ceased not to sprinkle rose-water upon him until he recovered and sat up. So I praised God for his safety, and put his pieces of gold before him, saying to him, Take thy money, and depart from me. But he replied, I have no need of it, and thou shalt have the like of it if thou repeat the air. And my heart was dilated at the prospect of the money ; wherefore I said to him, I will repeat it ; but on three conditions : the first of them is, that thou shalt remain with me and eat of my food, in order that thy soul may be strengthened ; and the second, that thou shalt drink of the wine as much as will restrain thy heart ; and the third, that thou shalt relate to me thy story. And he did so, and said,—

I am a man of the people of El-Medineh. I went forth for recreation, and proceeded by the way to El-'Akik,* with my brothers ; and I saw a damsel, with girls who were like a branch covered with dew. She looked with two eyes whose glance was not withdrawn save with the soul that contemplated them ; and they remained until the day closed, when they departed ; and I found in my heart wounds slow to heal. So I returned endeavouring to obtain information of her ; but found not any one to acquaint me ; wherefore I proceeded to seek diligently after her in the market-streets ; yet found not any tidings of her. And I fell sick of grief, and told my story to one of my relations ; but he said to me, No harm shall befall thee. These days of the spring are not ended, and the heaven will rain, and thereupon she will go forth. I also will go forth with thee, and do thou what thou wilt.—My soul therefore was tranquillized thereby until El-'Akik flowed with water, and the people went forth. Thereupon I likewise went forth, with my brothers and my relations, and we sat in the same place as before ; and we had not remained long when the women approached, running like two horses for a wager. So I said to a damsel of my relations, Say to this damsel, This man saith unto thee, Well did he express himself who uttered this verse :—

She smote me with an arrow which pierced⁸² the heart, and she withdrew, having left in it a wound and scars.

She therefore went to her, and said to her thus ; and she replied, Say to him, Well hath he said who replied with this verse :—

We feel the like of that which thou bemoanest : so have patience : we may see relief that will soon heal our hearts.

And I abstained from speaking, in fear of disgrace, and rose and departed. On my rising, she also rose, and I followed her, and she looked at me until I knew her abode ; and after this, she used to come to me, and I used to go to her. Thus we had interviews with each other, and our meetings were so frequent that the case became public

* A valley near El-Medineh.

and manifest, and her father knew of it. Yet I ceased not to be assiduous in meeting her, and complained of the case to my father, who thereupon collected our family, and went to her father to request her in marriage. He, however, said, Had that matter been known to me before he had disgraced her [by his visits], I had done as ye desire : but the thing hath become notorious, and I would not verify the assertion of the people.

So I repeated to him the air, says Ishak, and he acquainted me with his abode ; after which he departed ; and we had become familiar with each other. Then Ja'far the son of Yahya sat, and I presented myself as was my custom, and sang to him the verses of the youth ; whereupon he was moved with delight, and drank some cups, and said, Wo to thee ! Whose air is this ?—I therefore told him the story of the youth, and he ordered me to ride to him, and to assure him of the attainment of the object of his desire. Accordingly I went to him, and I brought him, and Ja'far desired him to repeat the story ; wherefore he related it to him ; and Ja'far said, Depend upon me that I will marry thee to her. So his soul was comforted, and he remained with us. And when the morning came, Ja'far rode to Er-Rashid, and related to him the story ; and he admired it, and commanded that we should all present ourselves. He then desired the repetition of the air, and drank to it ; after which he gave orders to write a letter to the Governor of the Hijaz, requiring him to send the father of the woman, with her family in an honourable manner to his presence, and to expend upon them amply. And but a short time had elapsed before they came, when Er-Rashid commanded to bring the man before him. So he came ; and he ordered him to marry his daughter to the youth, and gave him a hundred thousand pieces of gold. Then the man returned to his family ; and the youth ceased not to be one of the boon-companions of Ja'far until that happened which happened ; whereupon the youth returned with his family to El-Medineh.—May God (whose name be exalted !) have mercy upon the souls of all of them ! ⁸³

CHAPTER XXIII

[NIGHTS 738—756]

THE STORY OF JULLANAR OF THE SEA

THERE was, in olden time, and in an ancient age and period, in the land of the Persians, a King named Shah-Zeman, and the place of his residence was Khurasan. He had a hundred concubines; but he had not been blest, during his whole life, with a male child by any of them, nor a female; and he reflected upon this, one day, and lamented that the greater portion of his life had passed, and he had not been blessed with a male child to inherit the kingdom after him as he had inherited it from his fathers and forefathers. So the utmost grief, and violent vexation, befell him on this account.

Now while he was sitting one day, one of his memluks came in to him, and said to him, O my lord, at the door is a slave-girl with a merchant: none more beautiful than she hath been seen. And he replied, Bring to me the merchant and the slave-girl. The merchant and the slave-girl therefore came to him; and when he saw her, he found her to resemble the Rudeyni* lance. She was wrapped in an izar of silk embroidered with gold, and the merchant uncovered her face, whereupon the place was illuminated by her beauty, and there hung down from her forehead seven locks of hair reaching to her anklets, like the tails of horses. She had eyes bordered with kohl, and heavy hips, and slender waist: she was such as would cure the malady of the sick, and extinguish the fire of the thirsty, and was as the poet hath said in these verses:—

* Rudeyneh and her husband Semher, of Khatt Hejer, were famous for making straight spear-shafts.

I am enamoured of her : she is perfect in beauty, and perfect also in gravity and in dignity.

She is neither tall nor short ; but her hips are such that the izar is too narrow for them.

Her stature is a mean between the small and the large : so there is neither tallness nor shortness to find fault with.

Her hair reacheth to her anklets, [and is black as night,] but her face is ever like the day.

The King, therefore, wondered at the sight of her, and at her beauty and loveliness, and her stature and justness of form ; and he said to the merchant, O sheykh, for how much is this damsel to be sold ? The merchant answered, O my lord, I purchased her for two thousand pieces of gold of the merchant who owned her before me, and I have been for three years travelling with her, and she hath cost, to the period of her arrival at this place, three thousand pieces of gold ; and she is a present from me unto thee. Upon this, the King conferred upon him a magnificent robe of honour, and gave orders to present him with ten thousand pieces of gold. So he took them, and kissed the hands of the King, thanking him for his bounty and beneficence, and departed. Then the King committed the damsel to the tirewomen, saying to them, Amend the state of this damsel, and deck her, and furnish for her a private chamber, and take her into it. He also gave orders to his chamberlains that every thing which she required should be conveyed to her. The seat of government where he resided was on the shore of the sea, and his city was called the White City. And they conducted the damsel into a private chamber, which chamber had windows overlooking the sea ; and the King commanded his chamberlains to close all the doors upon her after taking to her all that she required.

The King then went in to visit the damsel ; but she rose not to him, nor took any notice of him. So the King said, It seemeth that she hath been with people who have not taught her good manners. And looking at the damsel, he saw her to be a person surpassing in beauty and loveliness, and in stature and justness of form ; her face was like the disk of the moon at the full, or the shining sun in the clear sky ; and he wondered at her beauty and loveliness, and stature and justness of form, extolling the perfection

of God, the Creator : lauded be his power ! Then the King advanced to the damsel, and seated himself by her side, pressed her to his bosom, and seated her upon his thigh ; and he kissed her lips, which he found to be sweeter than honey. After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind ; and the King ate, and put morsels into her mouth until she was satisfied ; but she spoke not a single word. The King talked to her, and inquired of her her name ; but she was silent, not uttering a word, nor returning him an answer, ceasing not to hang down her head towards the ground ; and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner. So the King said within himself, Extolled be the perfection of God, the Creator of this damsel ! How elegant is she, saving that she doth not speak ! But perfection belongeth unto God, whose name be exalted !—Then the King asked the female slaves whether she had spoken ; and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk. The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak. Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and enacted sports and other performances, and they sang so that every one who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking. So the heart of the King was contracted. He however inclined to her entirely, paying no regard to others, but relinquishing all the rest of his concubines and favourites.

He remained with her a whole year, which seemed as one day, and still she spoke not ; and he said to her one day, when his love of her, and his passion, were excessive, O desire of souls, verily the love that I have for thee is great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly portion, and been patient with thee a whole year. I beg God (whose name be exalted !)

that He will, in his grace, soften thy heart towards me, and that thou mayest speak to me. Or, if thou be dumb, inform me by a sign, that I may give up hope of thy speaking. I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me; for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply.—And upon this, the damsel hung down her head towards the ground, meditating. Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber; and she said, O magnanimous King, and bold lion, God hath answered thy prayer; for I am about to bear thee issue, and the time is [almost] come. But I know not whether the child is male or female. And were it not for my being in this state, I had not spoken to thee one word.—And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God who hath favoured me with things that I desired; the first, thy speaking; and the second, thy information that thou art about to bear me issue. Then the King arose and went forth from her, and seated himself upon the throne of his kingdom in a state of exceeding happiness; and he ordered the Wezir to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thank-offering to God (whose name be exalted!) and an alms on his part. So the Wezir did as the King had commanded him. And after that, the King went in to the damsel, and sat with her, and embraced her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to me during this year except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, broken-hearted: I have become separated from my mother and my family

and my brother. And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an assertion; for all my kingdom and my goods and possessions are at thy service, and I also have become thy memluk: and as to thy saying, I have become separated from my mother and my family and my brother—inform me in what place they are, and I will send to them, and bring them to thee. So she said to him, Know, O fortunate King, that my name is Jullanar of the Sea. My father was one of the Kings of the Sea, and he died, and left to us the kingdom; but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands. I have also a brother named Salih, and my mother is of the women of the sea; and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land. Accordingly I came forth from the sea, and sat upon the shore of an island in the moonlight, and there passed by me a man who took me and conducted me to his abode, and desired to make me his concubine; but I smote him upon his head, and he almost died; wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved me, and hadst thou not preferred me above all thy concubines, I had not remained with thee one hour; for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am; for they would imagine evil of me, and would not believe me, even though I should swear to them, were I to tell them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee!—And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly. How then shall the affair be?—She answered, O my master, the time of the birth is near, and my family

must come.—And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Suleyman the son of Da'ud, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them. They will also see thy state with their eyes, and will know that thou art a King, the son of a King.—And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest; for I will comply with thy desire in all that thou wilt do. And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see what is in it, and we see the sun and the moon and the stars and the sky as on the face of the earth, and this hurteth us not.* Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter.—And the King wondered at her words.

Then the damsel took forth from her shoulders two pieces of Kamari aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood; whereupon a great smoke arose, while the King looked on. After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may shew thee my brother and my mother and my family without their seeing thee; for I desire to bring them, and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be exalted!) hath created. So the King arose immediately, and entered a closet, and looked to see what she would do. And she proceeded to burn perfume and repeat spells until the sea foamed and was agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining

* These people are perhaps the Ghawwasah, or Divers and Plungers, an inferior class of the Jinn.

forehead, and red cheek, and hair resembling pearls and jewels; he was, of all the creation, the most like to his sister, and the tongue of the case itself seemed to recite in his praise these verses :—

The moon becometh perfect once in each month ; but the loveliness
of thy face is perfect every day.

Its abode is in the heart of one sign at a time ; but thine abode is
in all hearts at once.

Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Jullanar. Then the King saw the young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Jullanar; and when they drew near to the window, and Jullanar beheld them, she rose to them and met them with joy and happiness. On their seeing her, they knew her, and they went in to her and embraced her, weeping violently; and they said to her, O Jullanar, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by thy separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee.—Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition.

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from every thing that he possessed and what was in his city.—And when her brother heard her words, he said, Praise be to God who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and

go with us to our country and our family.—So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the proposal of her brother, and he could not prevent her, though he was inflamed with love of her; wherefore he became perplexed, in violent fear of her separation. But as to the damsel Jullanar, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is a great King, and a man of wisdom, generous, of the utmost liberality. He hath treated me with honour, and he is a person of kindness, and of great wealth, but hath no male child nor a female. He hath shewn favour to me, and acted well to me in every respect; and from the day when I came to him to the present time, I have not heard from him a bad word to grieve my heart; but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments. Moreover, if I quitted him, he would perish: for he can never endure my separation even for a single hour. I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him; for if my father were living, my condition with him would not be like my condition with this great, glorious King. Ye have seen, too, that I am about to bear him issue; and praise be to God who hath made me to be a daughter of a King of the Sea, and my husband the greatest of the Kings of the Land. God (whose name be exalted!) afflicted me not, but compensated me well; and as the King hath not a male child nor a female, I beg God (whose name be exalted!) to bless me with a male child that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner.—And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Jullanar, thou knowest the place which thou hast in our estimation, and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire

for thee comfort, without trouble or toil. Therefore if thou be not in a state of comfort, arise and accompany us to our country and our family; but if thou be comfortable here, in honour and happiness, this is our desire and wish; for we desire not aught save thy comfort in every respect.—And Jullanar replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness. So when the King heard these words from her, he rejoiced, and his heart became tranquillized, and he thanked her for them; his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him.

Then the damsel Jullanar of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds; and Jullanar herself was the person who superintended the preparation of the viands in the kitchen. So the female slaves brought to them the viands and the sweetmeats and the fruits; and she ate with her family. But afterwards they said to her, O Jullanar, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praisest to us his excellence, and hast also brought to us his food, and we have eaten, but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us, that the bond of bread and salt might be established between us. And they all desisted from eating, and were enraged at her, and fire began to issue from their mouths as from cressets. So when the King beheld this, his reason fled, in consequence of the violence of his fear of them. Then Jullanar rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master; and she said to him, O my master, didst thou see, and didst thou hear my thanks to thee, and my praise of thee in the presence of my family; and didst thou hear what they said to me, that they desired to take me with them to our family and our country? The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelest for me until this

blessed hour, and I doubt not of thy love for me.—She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and I see that thou lovest me with the utmost love, and thou hast shewn me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee; and how could that be when thou bestowest benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived a great love for thee in consequence of my praising thee to them, and they have said, We will not depart from thee to our country until we have an interview with the King, and salute him. So they desire to behold thee, and to become familiar with thee.—And the King said to her, I hear and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him; they met him in the most polite manner, and he sat with them in the pavilion, ate with them at the table, and remained with them for a period of thirty days. Then they desired to return to their country and abode. So they took leave of the King, and the Queen Jullanar of the Sea, and departed from them, after the King had treated them with the utmost honour.

After this, Jullanar fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost happiness, because he had not before been blest with a son nor a daughter during his life. They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the Queen Jullanar, and her brother, and the daughters of her uncle, all came, when they knew that Jullanar had given birth to her child. The King met them, rejoicing at their arrival, and said to them, I said that I would not name my

son until ye should come, and that ye should name him according to your knowledge. And they named him Bedr Basim; all of them agreeing as to this name. They then presented the boy to his maternal uncle, Salih, who took him upon his hands, and, rising with him from among them, walked about the palace to the right and left; after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King. So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail. But Jullanar, seeing him in this state, said to him, O King of the age, fear not nor grieve for thy son; for I love my child more than thou, and my child is with my brother; therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not done what he hath done; and presently he will bring thee thy son safe, if it be the will of God, whose name be exalted!—And but a short time had elapsed when the sea was agitated and disturbed, and the uncle of the little one came forth from it, having with him the King's son safe, and he flew from the sea until he came to them, with the little one in his arms, silent, and his face resembling the moon in the night of its fulness. Then the uncle of the little one looked towards the King, and said to him, Perhaps thou fearedst some injury to thy son when I descended into the sea, having him with me. So he replied, Yes, O my master, I feared for him, and I did not imagine that he would ever come forth from it safe. And Salih said to him, O King of the Land, we applied to his eyes a collyrium that we know, and repeated over him the names engraved upon the seal of Suleyman the son of Da'ud (on both of whom be peace!); for when a child is born among us, we do to him as I have told thee. Fear not therefore, on his account, drowning, nor suffocation, nor all the seas if he descend unto them. Like as ye walk upon the land, we walk in the sea.

He then took forth from his pocket a case, written upon, and sealed; and he broke its seal, and scattered its contents, whereupon there fell from it strung jewels, consisting of all

kinds of jacinths and other gems, together with three hundred oblong emeralds, and three hundred oblong large jewels, of the size of the eggs of the ostrich, the light of which was more resplendent than the light of the sun and the moon. And he said, O King of the age, these jewels and jacinths are a present from me unto thee; for we never brought thee a present, because we knew not the place of Jullanar's abode, nor were acquainted with any trace or tidings of her. So when we saw thee to have become united to her, and that we all had become one, we brought thee this present; and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us.—And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Salih of the Sea for his generosity, and, looking towards the Queen Jullanar, he said to her, I am abashed at thy brother; for he hath shewn favour to me, and presented me with this magnificent present, which the people of the earth would fail to procure. So Jullanar thanked her brother for that which he had done; but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us; for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision; and the poet hath said,—

Had *I* wept before *she* did, in my passion for So'da, I had healed my soul before repentance came.

But *she* wept before *I* did: her tears drew mine; and I said, The merit belongs to the precedent.

Then Salih said, If we stood serving thee, O King of the age, a thousand years, regarding nothing else, we could not requite thee, and our doing so would be but a small thing in comparison with thy desert.—The King therefore thanked him eloquently. And Salih remained with the King, he and his mother and the daughters of his uncle, forty days;

after which he arose and kissed the ground before the King, the husband of his sister. So the King said to him, What dost thou desire, O Salih? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart; for we have become desirous of seeing again our family and our country and our relations and our homes. We will not, however, relinquish the service of thee, nor that of my sister nor the son of my sister; and by Allah, O King of the age, to quit you is not pleasant to my heart; but how can we act, when we have been reared in the sea, and the land is not agreeable to us?—So when the King heard his words, he rose upon his feet, and bade farewell to Salih of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation. Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days we will visit you. And after this, they flew towards the sea, and descended into it, and disappeared.

The King treated Jullanar with beneficence, and honoured her exceedingly, and the little one grew up well; and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King, and to remain with him a month, and two months, and then return to their places. The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years; and he was incomparable in his perfect beauty, and his stature and his justness of form. He had learned writing and reading; and history and grammar and philology, and archery; and he learned to play with the spear; and he also learned horsemanship, and all that the sons of the Kings required. There was not one of the children of the inhabitants of the city, men and women, that talked not of the charms of that young man; for he was of surpassing loveliness and perfection; and the King loved him greatly. Then the King summoned the Wezir and the emirs, and the lords of the empire, and the great men of the kingdom, and made them swear by binding oaths that they would make Bedr Basim

King over them after his father; so they swore to him by binding oaths, and rejoiced thereat; and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people. And on the following day, the King mounted, together with the lords of the empire and all the emirs, and all the soldiers walked with him through the city and returned; and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the emirs and the lords of the empire bore the ghashiyeh before him. Each one of the emirs and the lords of the empire bore the ghashiyeh a while; and they ceased not to proceed until they arrived at the vestibule of the palace; the King's son riding. Thereupon he alighted, and his father embraced him, he and the emirs, and they seated him upon the throne of the kingdom, while his father stood, as also did the emirs, before him. Then Bedr Basim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother Jullanar of the Sea, having upon his head the crown, and resembling the moon. So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sultan; and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies. He then sat with his mother and rested; and when the time of afternoon-prayers arrived, he rode with the emirs before him until he came to the horse-course, where he played with arms till the time of nightfall, together with his father and the lords of his empire; after which he returned to the palace, with all the people before him. Every day he used to ride to the horse-course; and when he returned, he sat to judge the people, and administered justice between the emir and the poor man. He ceased not to do thus for a whole year; and after that, he used to ride to the chase, and to go about through the cities and provinces that were under his rule, making proclamation of safety and security, and doing as do the Kings; and he was incomparable among the people of his age in glory and courage, and in justice to the people.

Now it came to pass that the old King, the father of Bedr Basim, fell sick one day, whereupon his heart throbbed, and he felt that he was about to be removed to the mansion of eternity. Then his malady increased so that he was at the point of death. He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear, and covenanted with them, that they would obey his son, a second time; and he confided in their oaths. And after this, he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Bedr Basim, and his wife Jullanar, and the emirs and wezirs and the lords of the empire, mourned over him; and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month. Salih, the brother of Jullanar, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King; and they said, O Jullanar, if the King hath died, he hath left this ingenuous youth, and he who hath left such as he is hath not died. This is he who hath not an equal, the crushing lion, and the splendid moon. —Then the lords of the empire, and the grandees, went in to the King Bedr Basim, and said to him, O King, there is no harm in mourning for the King; but mourning becometh not any save women; therefore trouble not thy heart and ours by mourning for thy father; for he hath died and left thee, and he who hath left such as thou art hath not died. They proceeded to address him with soft words, and to console him, and after that they conducted him into the bath; and when he came forth from the bath, he put on a magnificent suit woven of gold, adorned with jewels and jacinths, and he put the royal crown upon his head, seated himself upon the throne of his kingdom, and performed the affairs of the people, deciding equitably between the strong and the weak, and exacting for the poor man his due from the emir; wherefore the people loved him exceedingly. Thus he continued to do for the space of a whole year; and after every short period, his family of the sea visited him; so his life was pleasant, and his eye was cheerful: and he ceased not to live in this state for a length of time.

THE STORY OF BEDR BASIM AND JAWHARAH

After this, it happened that his maternal uncle came in one night to Jullanar, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how are my mother and the daughters of my uncle? He answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and, conversation ensuing between them, they mentioned the King Bedr Basim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Bedr Basim was reclining; and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Salih said to his sister Jullanar, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness.—So Jullanar replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the Kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep: so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy

son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof. The poet hath said,—

Love, at its commencement, is like running saliva; but when it hath gained ascendancy, it is like a wide sea.

—And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep.—He said, I fear that he may be awake; and the poet hath said,—

I loved her when her qualities were described; for sometimes the ear loveth before the eye.

But Jullanar replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy son except the Queen Jawharah, the daughter of the King Es-Semendel, and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels, and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition.—And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were

little children ; but now we have no acquaintance with each other, because of the distance between us ; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Bedr Basim heard their words, and understood what they said from first to last in description of the damsel that Salih mentioned, Jawharah the daughter of the King Es-Semendel, he became enamoured of her by the ear ; but he pretended to them that he was asleep. A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Salih looked towards his sister Jullanar, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father ; and if he favour us by assenting to our proposal, we praise God (whose name be exalted !) ; and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another.—And when Jullanar heard what her brother Salih said, she replied, Excellent is the opinion that thou hast formed. Then they were silent ; and they passed that night. In the heart of the King Bedr Basim was a flame of fire, kindled by his passion for the Queen Jawharah ; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed : then they came forth, and drank some wine, and the attendants placed before them the food : so the King Bedr Basim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Salih rose upon his feet, and said to the King Bedr Basim and his mother Jullanar, With your permission, I would go to my mother ; for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me. But the King Bedr Basim said to his uncle Salih, Remain with us this day. And he complied with his request.

Bedr Basim then said, Arise with us, O my uncle, and go forth with us to the garden. So they went to the garden, and proceeded to divert and recreate themselves ; and the King Bedr Basim seated himself beneath a shady tree, desiring to rest and sleep ; but he remembered what his uncle Salih had said, describing the damsel and her beauty and loveliness, and he shed many tears, and recited these two verses :—

Were it said to me, while the flame is burning within me, and the
fire blazing in my heart and bowels,
Wouldst thou rather that thou shouldst behold them, or a draught
of pure water?—I would answer, Them.

Then he lamented and groaned and wept, and recited these two other verses :—

Who will save me from the love of a charming gazelle, with a face
like the sun : nay, more lovely ?
My heart was at ease, free from love of her ; but now burneth with
passion for the daughter of Es-Semendel.

So when his uncle Salih heard what he said, he struck hand upon hand, and said, There is no deity but God : Mohamad is the Apostle of God : and there is no strength nor power but in God, the High, the Great ! Then he said to him, Didst thou hear, O my son, what I and thy mother said respecting the Queen Jawharah, and our mention of her qualities ? Bedr Basim answered, Yes, O my uncle, and I became enamoured of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her.—Salih therefore said to him, O King, let us return to thy mother and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Jawharah. Then we will bid her farewell, and I will return with thee ; for I fear that, if I took thee and went without her permission, she would be incensed against me ; and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases : so the state of the empire would become adverse unto thee, and the kingdom

would depart from thy hand.—But when Bedr Basim heard the words of his uncle Salih, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject, she will not allow me to do it; therefore I will not return to her, nor consult her ever. And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return. So when Salih heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance.

Then Salih, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name be exalted!), and handed it to the King Bedr Basim, saying to him, Put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes. So the King Bedr Basim took the seal-ring from his uncle Salih, and put it upon his finger; after which, they plunged into the sea, and ceased not in their course until they arrived at the palace of Salih, when they entered it, and Bedr Basim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations. When they went in to them, they kissed their hands; and as soon as Bedr Basim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Jullanar?—He answered her, Well; in prosperity and health; and she saluteth thee and the daughters of her uncle. Then Salih acquainted his mother with that which had occurred between him and his sister Jullanar, and that the King Bedr Basim had become enamoured of the Queen Jawharah, the daughter of the King Es-Semendel, from hearsay. He related to her the story from beginning to end, and said, He hath not come but for the purpose of demanding her in marriage of her father, and marrying her.

But when the grandmother of the King Bedr Basim heard the words of Salih, she was violently incensed against him, and was agitated and grieved, and she said to him, O

my son, thou hast erred in mentioning the Queen Jawharah, the daughter of the King Es-Semendel, before the son of thy sister; for thou knowest that the King Es-Semendel is stupid, overbearing, of little sense, of great power, niggardly of his daughter Jawharah towards those who demand her in marriage; for all the Kings of the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those. And we fear to demand her in marriage of her father; for he would reject us as he hath rejected others; and we are people of kindness; so we should return broken-hearted.—And when Salih heard what his mother said, he replied, O my mother, what is to be done? For the King Bedr Basim became enamoured of this damsel when I mentioned her to my sister Jullanar, and he said, We must demand her in marriage of her father though I should give away all my kingdom. And he hath asserted that if he marry her not he will die of love and desire for her.—Then Salih said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and he is now their King, and Jawharah is not suitable to any but him. I have resolved that I will take [to her father] some jewels, consisting of jacinths and other gems, and convey a present befitting him, and demand her of him in marriage. If he allege as a pretext to us that he is a King, so also is he a King, the son of a King. And if he allege as a pretext to us her loveliness, he is more lovely than she. Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards; for his kingdom is greater than the kingdom of her father. I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event; and as I cast him into the seas of her love, I will strive to effect his marriage to her; and may God (whose name be exalted!) aid me to do that!—So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addresseth him; for thou knowest his stupidity and his

power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of any one. And he replied, I hear and obey.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Es-Semendel. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Es-Semendel saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat, and after he had been seated a while, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Salih. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee.—And upon this he rose, and kissed the ground a second time, and said, O King of the age, my want respecteth God, and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Es-Semendel, saying to him, O King of the age, perhaps thou wilt accept my present, and shew favour to me, and comfort my heart by accepting it from me. Upon this, the King Es-Semendel said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish.*—Then Salih rose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a

* Kur'an, ii. 286.

difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it.—So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-sutor, desiring the unique pearl, and the hidden jewel, the Queen Jawharah, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards, in derision of him, and replied, O Salih, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril, that thou demandest in marriage the daughters of Kings, the lords of cities and provinces. Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words?—So Salih said, May God amend the state of the King! I demanded her not in marriage for myself; yet if I demanded her for myself, I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Bedr Basim, lord of the provinces of Persia, whose father was the King Shah-Zeman, and thou knowest his power. If thou assert that thou art a great King, the King Bedr Basim is a greater King; and if thou boastest that thy daughter is lovely, the King Bedr Basim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way. Thou knowest; O King, that this Queen Jawharah, the daughter

of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave;—and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men.—But when the King Es-Semendel heard the words of the King Salih, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Jullanar is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs?—Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him; but he turned his back in flight, seeking the gate of the palace; and when he arrived at the gate of the palace, he saw the sons of his uncle, and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords. On their seeing Salih in this state, they said to him, What is the news? He therefore told them his story. And his mother had sent them to his assistance. So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords, and went in to the King Es-Semendel. They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Salih; and they saw his servants and his young men and his guards unprepared; and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh! wo to you! Take ye the heads of these dogs!—But there had not elapsed more than a little while before the party of the King Es-Semendel were routed, and betook themselves to flight; and Salih and his relations had seized the King Es-Semendel, and bound his hands behind him.

Now Jawharah, awaking from sleep, was informed that her father was taken a captive, and that his guards had been slain. So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed herself upon it. And when these two parties contended together, some of the young men of the King Es-Semendel fled, and Bedr Basim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened. Therefore, on his hearing that the King Es-Semendel had been seized, he turned his back in flight, fearing for himself, and said in his heart, Verily this disturbance originated on my account, and none is the object of search but myself. He turned back in flight, seeking safety, and knew not whither to go. But the destinies fixed from all eternity drove him to that island upon which was Jawharah, the daughter of the King Es-Semendel; and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostrate position, and not knowing that every one who is an object of search resteth not; and none knoweth what is hidden from him in the secrets of destiny. And when he lay down, he turned up his eyes towards the tree, and his eye met that of Jawharah: so he looked at her, and saw her to be like the moon when it shineth; and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of every thing, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Jawharah the daughter of the King Es-Semendel. I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree; but if this be not the Queen Jawharah, this is more beautiful than she.—Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state; and if this be she, I will demand her in marriage of herself, and this is the thing I seek. So he stood erect upon his feet, and said to Jawharah, O utmost object of desire, who art thou, and who brought thee unto this place? And Jawharah, looking at Bedr Basim, saw him to be like

the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile. She therefore said to him, O thou endowed with comely qualities, I am the Queen Jawharah, the daughter of the King Es-Semendel, and I have fled to this place because Salih and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops: so I fled, in fear for myself. Then the Queen Jawharah said to the King Bedr Basim, And I came not to this place save in flight, fearing slaughter; and I know not what fortune hath done with my father. And when Bedr Basim heard her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father. He then looked at her, and said to her, Descend, O my mistress; for I am a victim of thy love, and thine eyes have captivated me. On account of me and thee were this disturbance and these conflicts. Know that I am the King Bedr Basim, the King of Persia, and that Salih is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage. I have left my kingdom on thine account, and our meeting now is a wonderful coincidence. Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Salih to release him, and marry thee lawfully.

But when Jawharah heard the words of Bedr Basim, she said within herself, On account of this base young wretch hath this event happened, and my father hath been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it.—Then she beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master, and light of mine eye, art thou the King Bedr Basim, the son of the Queen Jullanar? So he answered her, Yes, O my mistress. And she said, May God cut off my

father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments ! By Allah, he is of little sense and judgment !—She then said to him, O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel.—Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Bedr Basim saw what she did to him, his love for her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her. And he said to her, O Queen, by Allah, my uncle Salih did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a kirat of four and twenty kirats.* Then Jawharah pressed him to her bosom, and uttered some words not to be understood ; after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Bedr Basim became transformed into the shape of a bird, the most beautiful that could be of birds ; and he shook, and stood upon his feet, looking at Jawharah. Now she had with her a damsel, one of her female slaves, named Marsineh, and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well ; for how unfortunate was his coming unto us ; all this disturbance having been effected by his means ! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst.—So the slave-girl took him, and conveyed him to the island, and was about to return from him ; but she said within herself,

* Not a quarter of a carat out of the whole twenty-four.

By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island.—Such was the case of Bedr Basim.

But as to Salih, the uncle of the King Bedr Basim, when he had got possession of the King Es-Semendel, and slain his guards and servants, and the King had become his captive, he sought Jawharah, the King's daughter; but found her not. So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Bedr Basim? She answered, O my son, by Allah, I have no knowledge of him, nor know I whither he hath gone; for when he was told that thou hadst fought with the King Es-Semendel, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Salih heard the words of his mother, he grieved for the son of his sister, and said, O my mother, by Allah, we have acted negligently with respect to the King Bedr Basim, and I fear that he will perish, or that one of the soldiers of the King Es-Semendel may fall upon him, or that the King's daughter, Jawharah, may fall upon him, and shame will betide us from his mother, and good will not betide us from her; for I took him without her permission. Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him; wherefore they returned, and informed the King Salih thereof; and his anxiety and grief increased, and his bosom became contracted on account of the King Bedr Basim.—Thus was it with them.

Next, with regard to Bedr Basim's mother, Jullanar of the Sea, when her son had descended into the sea with his uncle Salih, she waited expecting him; but he returned not to her, and tidings of him were long kept from her. So she remained many days expecting him; after which she arose, and descended into the sea, and came to her mother; and when her mother saw her, she rose to her, and kissed her and embraced her, as did also the daughters of her uncle. She then asked her mother respecting the King Bedr Basim, and

her mother answered her, O my daughter, he came with his uncle, and his uncle took jacinths and jewels, and went with them, he and Bedr Basim, to the King Es-Semendel, and demanded in marriage his daughter : but the King assented not to his proposal, and he was violent to thy brother in his words. I therefore sent to thy brother about a thousand horsemen, and a conflict ensued between them and the King Es-Semendel ; but God aided thy brother against them, and he slew his guards and his troops, and made the King Es-Semendel a captive. So tidings of this event reached thy son, and apparently he feared for himself ; wherefore he fled from us without our will, and he returned not to us after that, nor have we heard any tidings of him.—Then Jullanar inquired of her respecting her brother Salih, and she informed her, saying, He is sitting upon the throne of the kingdom in the place of the King Es-Semendel, and he hath sent in every direction to search for thy son and the Queen Jawharah. So when Jullanar heard the words of her mother, she mourned for her son violently, and her anger was fierce against her brother Salih, because he had taken her son and descended with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom ; for I came to you and informed not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominion will depart from our hands. The right opinion is, that I should return, and govern the empire until God shall order for us the affair of my son ; and forget not ye my son, nor neglect his case : for if mischief befall him, I perish inevitably ; since I regard not the world save in connection with him, nor delight save in his life.—So her mother replied, With feelings of love and honour will I comply, O my daughter. Inquire not what we suffer by reason of his separation and absence.—Then her mother sent to search for him, and Bedr Basim's mother returned with mourning heart and weeping eye to the empire. The world had become strait to her, her heart was contracted, and her case was grievous.

Now again as to the King Bedr Basim, when the Queen Jawharah had enchanted him, and sent him with her female

slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst—the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers; and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself; and he saw the King Bedr Basim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful: I have not seen a bird like it in its beauty, nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it, and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with beholding it, and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the Great, will not sell it.—Then the fowler went with him to the palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler, and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him. The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said; whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the

ground, and departed. The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful!—So the eunuch brought him, and put him before the King; and he saw that, of the food that was with him, he had not eaten aught; wherefore the King said, By Allah, I know not what it will eat, that I may feed it. Then he gave orders to bring the repast. The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and memluks who were around him, In my life I have never seen a bird eat like this bird.

The King then commanded that his wife should come to divert herself with the sight of him. So the eunuch went to bring her; and when he saw her, he said to her, O my mistress, the King desireth thy presence, in order that thou mayest divert thyself with the sight of this bird that he hath bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress; divert thyself with the sight of it; for it is beautiful in appearance, and it is a wonder among the wonders of the age.—Therefore when she heard the words of the eunuch, she came quickly; but as soon as she looked at the bird, and discovered him, she veiled her face, and turned back. So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird; but it is a man like thee. But when he heard the words of his wife, he said to her, Thou utterest falsehood. How much dost thou jest! How can it be aught but a bird?—She replied, By Allah, I jested not with thee, nor did I tell thee any thing but truth. Verily this bird is the

King Bedr Basim, the son of the King Shah-Zeman, lord of the countries of the Persians, and his mother is Jullanar of the Sea.—And how, said he, hath he become transformed into this shape? She answered him, The Queen Jawharah, the daughter of the King Es-Semendel, hath enchanted him. Then she related to him what had happened to him from first to last, telling him that he had demanded Jawharah in marriage of her father, and that her father consented not thereto, and that his maternal uncle Salih had fought with the King Es-Semendel, and that Salih had overcome him, and made him a captive. And when the King heard the words of his wife, he wondered extremely. Now this Queen, his wife, was the most skilful in enchantment among the people of her age. The King therefore said to her, By my life, I conjure thee to free him from his enchantment, and not leave him tormented. May God (whose name be exalted!) cut off the hand of Jawharah! How vile is she, and how little is her religion, and how great are her deceit and her artifice!—His wife replied, Say to him, O Bedr Basim, enter this closet. So the King ordered him to enter the closet; and when he heard the King's words, he entered it. Then the wife of the King arose, and, having veiled her face, took in her hand a cup of water, and entered the closet; and she uttered over the water some words not to be understood, and [sprinkling him with it] said to him, By virtue of these great names, and excellent verses [of the Kur'an], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful.

When the King Bedr Basim beheld this thing, he said, There is no deity but God: Mohammad is the Apostle of God! Extolled be the perfection of the Creator of all creatures, and the Ordainer of their means of subsistence

and their terms of life !—Then he kissed the hands of the King, and prayed for long life for him ; and the King kissed the head of Bedr Basim, and said to him, O Bedr Basim, relate to me thy story from beginning to end. So he related to him his story, not concealing from him aught ; and the King wondered thereat, and said to him, O Bedr Basim, God hath delivered thee from the enchantment ; what then doth thy good pleasure demand, and what dost thou desire to do ? He answered him, O King of the age, I desire of thy beneficence that thou wouldst prepare for me a ship, and a company of thy servants, and all that I require ; for I have been absent a long time, and I fear that the empire may depart from me. Moreover, I imagine not that my mother is alive, on account of my separation. What seems most probable to me is, that she hath died in consequence of her mourning for me ; since she knoweth not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee.—And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey. He then prepared for him a ship, transported to it what he required, and despatched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea.

The wind aided them, and they ceased not to proceed for ten days successively ; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and broke in pieces, and all who were in her were drowned, except the King Bedr Basim ; for he mounted upon one of the planks, after he had been at the point of destruction. The plank ceased not to bear him along the sea, and he knew not whither he was going, nor had he any means of checking the motion of the plank : it carried him with the water and the wind, and continued to do so for a period of three days. But on the fourth day, the plank was

cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Bedr Basim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

Then, after that, he saw a sheykh, a grocer; and when the King Bedr Basim saw him, he saluted him; and the sheykh returned the salutation, and, looking at him, saw him to be a comely person: so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end; and he wondered at it, and said to him, O my son, didst thou not see any one in thy way? He answered him, O my father, I only wonder at this city seeing that it is devoid of people. And the sheykh said to him, O my son, come up into the shop, lest thou perish. So Bedr Basim went up, and seated himself in the shop. And the sheykh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil!—The King Bedr Basim therefore feared violently. He then ate of the food of the sheykh until he was satisfied, and washed his hands, and, looking at the sheykh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people.—And the sheykh answered him, O my son, know that this city is the City of the Enchanters, and in it is a

Queen who is an enchantress, like a she-devil; she is a sorceress, a great enchantress, abounding in artifice, exceedingly treacherous, and the horses and mules and asses that thou sawest, all these are like me and thee of the sons of Adam; but they are strangers; for whoever entereth this city, and is a young man like thyself, this infidel enchantress taketh him, and she remaineth with him forty days, and after the forty days she enchanteth him, and he becometh a mule or a horse or an ass, of these animals that thou hast seen upon the shore of the sea. Therefore when thou desiredst to land, they feared for thee lest she should enchant thee like them, and they said to thee by signs, Land not, lest the enchantress see thee—in pity for thee; for perhaps she might do unto thee as she did unto them.—And he said to him, She got possession of this city from her family by enchantment: and her name is the Queen Lab; the meaning of which in Arabic is Esh-Shems⁸⁴ (that is, The Sun).

Now when the King Bedr Basim heard these words from the sheykh, he feared violently, and began to tremble like the reed that is shaken by the wind; and he said to him, I believed not that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that! And he proceeded to reflect upon his case, and upon the events that had happened to him; and when the sheykh looked at him, he saw that his fear was violent; so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms, and the states in which they are through enchantment; but fear not; for the Queen, and every one in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieeth my mind. Therefore when the King Bedr Basim heard these words of the sheykh, he went forth and sat at the door of the shop, diverting himself; and there passed by him people, and he beheld creatures not to be numbered. And when the people saw him, they advanced to the sheykh, and said to him, O sheykh, is this thy captive, and a prey that thou hast taken during these days? But he answered them, This is the son of my brother. I heard that his

father had died ; so I sent for him, and caused him to come, that I might quench the fire of my desire by his company.— They replied, Verily this young man is a comely youth ; but we fear for him on account of the Queen Lab, lest she turn upon thee with treachery and take him from thee ; for she loveth the comely young men. The sheykh however said to them, Verily the Queen will not thwart me : she regardeth me favourably, and loveth me ; and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account.—And the King Bedr Basim remained with the sheykh for a period of months, eating and drinking, and the sheykh loved him greatly.

After this, Bedr Basim was sitting at the shop of the sheykh one day as was his custom, and, lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords ; and they came to the shop of the sheykh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears ; and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths. They ceased not to proceed until they arrived at the shop of the sheykh, when they saluted him, and passed on. And, lo, the Queen Lab approached, in a magnificent procession, and she ceased not to approach until she came to the shop of the sheykh ; whereupon she saw the King Bedr Basim sitting at the shop, resembling the moon at the full. So when the Queen Lab beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having seated herself by the King Bedr Basim, she said to the sheykh, Whence obtainedst thou this comely person ? He answered, This is the son of my brother : he came to me a short time ago. And she said, Let him be with me to-night that I may

converse with him. The sheykh said to her, Wilt thou take him from me and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him. Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels; and she presented to the sheykh a thousand pieces of gold, saying to him, Seek aid for thyself therewith. The Queen Lab then took the King Bedr Basim, and departed with him; and he was like the moon in its fourteenth night. He proceeded with her; and the people, as often as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman should enchant him! And the King Bedr Basim heard the words of the people; but he was silent, and had committed his case to God, whose name be exalted!

He ceased not to proceed with the Queen Lab and her retinue until they arrived at the gate of the palace; when the emirs and eunuchs and the great men of the empire alighted. She had commanded the chamberlains to order all the great men of the empire to depart: so they kissed the ground and departed. And the Queen, with the eunuchs and the female slaves, entered the palace; and when the King Bedr Basim looked at the palace, he beheld a palace of which he had never seen the like. Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden; and the King Bedr Basim looked at the garden, and saw in it birds warbling with all varieties of tongues and voices, mirth-exciting and plaintive, and those birds were of all forms and colours. The King Bedr Basim beheld great majesty, and he said, Extolled be the perfection of God for his bounty and his clemency! He sustaineth the person who worshippeth other than Himself!—The Queen seated herself at a lattice-window overlooking the garden. She was on a couch of ivory, upon which was magnificent furniture; and the King Bedr Basim sat by her side; and she kissed him, and pressed him to her bosom. Then she ordered the female slaves to bring a table; whereupon there was brought a table of red

gold set with large pearls and with jewels, and upon it were dishes of all kinds of viands. So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits; after which the Queen gave orders to bring singing-women; and there came ten damsels like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it; and she filled another, and handed it to the King Bedr Basim, who took it and drank it; and they ceased not to do thus, drinking until they were satisfied; when the Queen ordered the female slaves to sing. So they sang all kinds of melodies, and it seemed to the King Bedr Basim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and said, Verily this Queen is a comely damsel! I will never henceforth quit her; for her kingdom is larger than mine, and she is preferable to the Queen Jawharah.—He ceased not to drink with her until it was evening, and the lamps and candles were lighted, and the attendants gave vent to the fumes of the sweet-scented substances in the censers; and they gave not over drinking until they were both intoxicated, while the female singers continued singing. And when the Queen Lab was intoxicated, she arose from her place, and slept upon a couch, having commanded the female slaves to depart; and she ordered the King Bedr Basim to lie down by her side. Then, on the following morning, she entered the bath in the palace, and he did the same; and when they had come forth, she caused him to be clad in the most beautiful apparel, and gave orders to bring the drinking-vessels. Accordingly the female slaves brought them, and they drank; after which the Queen arose, and took the hand of the King Bedr Basim, and they sat upon the throne, and she gave orders to bring the food: so they ate, and washed their hands. The female slaves then brought to them the drinking-vessels, and the fresh fruits and the flowers and the dried fruits; and they ceased not to eat and drink, while the female slaves sang various melodies, till evening.

They continued eating and drinking, and delighting themselves, for a period of forty days; after which she said to him, O Bedr Basim, is this place the more pleasant, or the shop of thine uncle the grocer? He answered her, By Allah, O Queen, this is pleasant; for my uncle is a poor man who selleth beans. And she laughed at his words. Then they slept: but in the morning, the King Bedr Basim awoke from his sleep and found not the Queen Lab by his side: so he said, Whither can she have gone? He became sad on account of her absence, and perplexed respecting his case; and she had been absent from him a long time, and had not returned; wherefore he said within himself, Whither hath she gone? He then put on his clothes, and proceeded to search for her; but he found her not; and he said within himself, Perhaps she hath gone to the garden. He therefore went to the garden, and he saw in it a running river, by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds; but they saw him not; and, lo, a black bird alighted by that white bird, and began to feed her with his bill like a pigeon; and after a while, the latter bird became changed into a human form, at which he looked attentively, and, lo, she was the Queen Lab. He therefore knew that the black bird was an enchanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird; in consequence of which, jealousy seized him, and he was incensed against the Queen Lab, on account of the black bird. Then he returned to his place, and laid himself upon his bed; and after a while, she returned to him, and began to kiss him and to jest with him; but he was violently incensed against her, and uttered not to her a single word. So she knew what he felt, and was convinced that he saw her when she became a bird. She however did not manifest to him any thing; but concealed her feelings.

After this, he said to her, O Queen, I desire thee to permit me to go to the shop of my uncle; for I have conceived a desire to visit him, and for forty days I have not seen him. And she replied, Go to him; but be not long absent from me, since I cannot part with thee, nor endure

to be away from thee for one hour. So he said to her, I hear and obey. He then mounted, and went to the shop of the sheykh, the grocer, who welcomed him and rose to him and embraced him, and said to him, How art thou with this infidel woman? He therefore answered him, I was well, in prosperity and health; but she was this last night sleeping by my side, and I awoke and saw her not. So I put on my clothes, and went about searching for her, until I came to the garden.—And he informed him of that which he had seen, of the river, and the birds upon the tree. And when the sheykh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds; and that black bird that thou sawest was of the number of her memluks. She used to love him greatly; but he cast his eye upon one of the female slaves; so she transformed him by enchantment into a black bird; and whenever she desireth to visit him, she transformeth herself by enchantment into a bird; for she still loveth him greatly. And when she knew that thou wast acquainted with her case, she meditated evil against thee; and she doth not offer thee a sincere affection. But thou shalt suffer no harm from her so long as I have a care for thee; therefore fear not; for I am a Muslim, and my name is 'Abd-Allah, and there is not in my age any one more skilled in enchantment than I: yet I make not use of enchantment save when I am constrained to do so. Often do I annul the enchantment of this accursed woman, and deliver people from her; and I care not for her, since she hath no way of injuring me: on the contrary, she feareth me violently, as also doth every one in the city who is an enchanter like her, after this manner: they all fear me, and all of them are of her religion, worshipping fire instead of the Almighty King. But to-morrow come to me again, and acquaint me with that which she shall do to thee; for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice.

Then the King Bedr Basim bade farewell to the sheykh, and returned to her, and found her sitting expecting him.

And when she saw him, she rose to him and seated him, welcoming him; and she brought him food and drink. So they ate until they were satisfied, and washed their hands; after which, she gave orders to bring the wine. It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason. And when she saw him in this state, she said to him, By Allah, I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So he answered her, being in a state of intoxication, Yes, O my mistress. And she said to him, O my master, and light of mine eye, when thou awokest from thy sleep, and foundest me not, thou searchedst for me, and camest to me in the garden, and sawest the black bird. Now I will acquaint thee with the truth of the case of this bird. He was one of my memluks, and I loved him greatly; but he cast his eye one day upon one of my female slaves; so jealousy came upon me, and I transformed him by enchantment into a black bird. And as to the slave-girl, I killed her. But now I cannot bear to be absent from him one hour; and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him. Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion?—So he said, being intoxicated, Verily what thou hast understood, as to my anger being on that account, is true; and there is no cause for my anger except that. And she embraced him and kissed him, and made a show of love to him; after which she slept, and he slept by her side. And when it was midnight, she rose from the bed; and the King Bedr Basim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth, from a red bag, something red, which she planted in the midst of the palace; and, lo, it became a stream running like a large river. She then took a handful of barley, scattered it upon the dust, and watered it with this water; whereupon it became eared corn: and

she took it and ground it into fine flour, after which she put it in a place, and returned and slept by Bedr Basim until the morning.

So when the morning came, the King Bedr Basim arose, and, having washed his face, asked permission of the Queen to go to the sheykh; and she gave him permission. He therefore repaired to the sheykh, and acquainted him with that which she had done, and what he had beheld; and when the sheykh heard his words, he laughed, and said, By Allah, this infidel enchantress hath formed a mischievous scheme against thee; but never care thou for her. He then produced to him as much as a pound of sawik,* and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good:—and do thou eat of it. And when she produceth her sawik, and saith to thee, Eat of this sawik—pretend to her that thou eatest of it, but eat of this, and beware of eating aught of her sawik, even one grain; for if thou eat of it even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth. But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting with thee. And she will make profession of love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and light of mine eye, eat of this sawik, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form—and tell her to assume whatsoever form thou desirest. Thereupon, leave her, and come to me, that I may contrive for thee a mode of proceeding.

Bedr Basim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence; and when she saw him, she said to him, A

* Barley-meal, made into a thin gruel.

friendly and free and an ample welcome ! She rose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some sawik, and said to her, And my uncle hath given me to eat of this sawik, and we have sawik better than it. Then she put his sawik into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy sawik. So he pretended to her that he ate of it ; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed mule of hideous appearance ! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him, O my beloved, I was only jesting with thee ; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee ; but I am convinced that thou lovest me ; eat then of this my sawik. She therefore took a morsel of it, and ate it ; and when it had settled in her stomach, she was agitated ; and the King Bedr Basim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule. And she saw not herself save in that form ; whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet. He then betook himself to bridle her ; but she allowed not the bridle to be put. He therefore left her, and repaired to the sheykh, and acquainted him with what had happened ; upon which the sheykh rose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it and went to her ; and when she saw him, she advanced to him, and he put the bit in her mouth, and, having mounted her, went forth from the palace, and repaired to the sheykh 'Abd-Allah, who, on seeing her, rose to her, and said to her, May God (whose name be exalted !) abase thee by affliction, O accursed woman ! Then the sheykh said to Bedr Basim, O my son, thou hast no longer an abode in this city ; so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the

bridle to any one. The King Bedr Basim therefore thanked him, and bade him farewell, and departed.

He ceased not in his journey for three days; after which he came in sight of a city, and there met him a sheykh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress. The sheykh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And, lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me.—He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words; whereupon he said, I will not sell her but for a thousand pieces of gold. And Bedr Basim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Bedr Basim saw this, he said to her, O my mother, I am only jesting with thee, and I cannot sell her. The sheykh, however, looked at him and said to him, O my son, no one may utter a falsehood in this city; for every one who uttereth a falsehood in this city they slay. The King Bedr Basim therefore alighted from the mule, and delivered her to the old woman; and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast! And she was transformed immediately, and returned to her first shape; and each of the two women approached the other, and they embraced each other.

So the King Bedr Basim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But, lo, the old woman uttered a loud whistle; whereupon there presented himself before her an 'Efrit like a great mountain; and the King Bedr Basim feared, and stood still. The old

woman mounted upon his back, took her daughter behind her, and the King Bedr Basim before her, and the 'Efrit flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Lab; after which, when she had seated herself upon the throne of her kingdom, she looked at the King Bedr Basim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will shew thee what I will do with thee and with this sheykh, the grocer. How many benefits have I conferred upon him, and he doth evil unto me! And thou hadst not attained thy desire but by his means.—Then she took some water, and sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheykh, the grocer, and acquainted him with the case, saying to him, The Queen Lab is resolved upon the destruction of the son of thy brother. So the sheykh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an 'Efrit who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Jullanar of the Sea, and to her mother Farasheh; for they two are the most skilful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Bedr Basim is a captive in the hands of the Queen Lab. The 'Efrit therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Jullanar of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Jullanar, kissed the ground, and acquainted her with the events that had happened to her son from first to last; upon which,

Jullanar rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Bedr Basim had been found.

After this, Jullanar of the Sea, and her mother Farasheh, and her brother Salih, summoned all the tribes of the Jann, and the troops of the sea; for the Kings of the Jann had obeyed them after the captivity of the King Es-Semendel. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye. And Jullanar said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Jullanar took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he was before; and when his mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Salih, and his grandmother Farasheh, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Jullanar sent for the sheykh 'Abd-Allah, and thanked him for his kind conduct to her son; and she married him (the sheykh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Jullanar made him King of that city. And she summoned those Muslims who remained of the inhabitants of the city, and made them vow allegiance to the sheykh 'Abd-Allah, covenanting with them, and making them swear, that they would obey and serve him; and they said, We hear and obey.

They then bade farewell to the sheykh 'Abd-Allah, and departed to their city; and when they entered their palace, the people of their city met them with the drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the

arrival of their King Bedr Basim, rejoicing greatly at his return. And after that, the King Bedr Basim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed ; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farasheh, and the daughters of his uncle, and his maternal uncle, said, We, O Bedr Basim, will all immediately assist thee to attain what thou desirest. Then each of those females arose, and went to search through the countries, and Jullanar of the Sea also sent her female slaves upon the necks of the 'Efrits, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Bedr Basim saw the pains that they were taking in this affair, he said to his mother Jullanar, O my mother, leave this affair ; for none will content me save Jawharah the daughter of the King Es-Semendel, since she is a jewel as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Es-Semendel, and forthwith they brought him before her ; whereupon she sent to Bedr Basim ; and when he came, she acquainted him with the arrival of the King Es-Semendel. He therefore went in to him ; and as soon as the King Es-Semendel saw him approaching, he rose to him and saluted him and welcomed him. Then the King Bedr Basim demanded of him in marriage his daughter Jawharah ; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal. And the King Es-Semendel sent some of his companions to his country, commanding them to bring his daughter Jawharah, and to inform her that her father was with the King Bedr Basim, the son of Jullanar of the Sea. So they flew through the air, and were absent a while ; after which they came back accompanied by the Queen Jawharah ; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, Know that I have married thee to this magnanimous King, and bold lion, the King Bedr Basim, the son of the Queen Jullanar, and that he is the handsomest of the

people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank : he is not suitable to any but thee, nor art thou suitable to any but him. And she replied, O my father, I cannot oppose thy wish : therefore do what thou wilt ; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Kadis and the witnesses, and they performed the ceremony of the contract of the marriage of the King Bedr Basim, the son of the Queen Jullanar of the Sea, to the Queen Jawharah. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons ; and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire, and the emirs and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities evening and morning for a period of ten days ; and they displayed her to the King Bedr Basim in nine different dresses. After this, the King Bedr Basim conferred a dress of honour upon the King Es-Semendel, and restored him to his country and his family and his relations ; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story.—The mercy of God be on them all !

CHAPTER XXIV

[NIGHTS 756—778]

THE STORY OF SEYF-EL-MULUK AND BEDI'EL-JEMAL⁸⁵

THERE was, in ancient times, a King, of the Kings of the Persians, whose name was Mohammad the son of Sebaik, and who ruled over the countries of Khurasan, and every year he used to invade the countries of the infidels, in El-Hind and Es-Sind and China, and the regions that are beyond the River [Oxus], and other countries besides these, of the Persians and other nations. He was a just, brave, generous, liberal King. And this King was fond of conversations over the cup, and traditions and verses, and histories and tales, and night-discourses, and the lives of the ancients. Whoever preserved in his memory an extraordinary tale, and related it to him, he used to confer favours upon him. It is said that if a stranger came to him with an extraordinary night-discourse, and recited before him, and he approved of his tale, and his words pleased him, he used to bestow upon him a sumptuous robe of honour, give him a thousand pieces of gold, mount him upon a horse saddled and bridled, clothe him from head to foot, and give him magnificent gifts; and the man would take the things and go his way.

Now it happened that an old man came to him with an extraordinary night-tale, which he related before him, and he approved of it, and his words pleased him; so he gave orders to present to him a sumptuous gift, comprising a thousand pieces of gold of Khurasan, and a horse completely equipped. Then, after this, the news of these actions of the King spread abroad throughout all the cities, and

a man named the merchant Hasan, who was generous, liberal, learned, a poet, excelling in science, heard of him. And there was, with that King, an envious Wezir, of inauspicious aspect, who loved not any one among all the people, neither the rich nor the poor; and whenever any one came to that King and he gave him aught, he envied him, and said, Verily this practice consumeth the wealth and ruineth the country; and this is the custom of the King:—these words proceeding not save from envy and hatred in that Wezir. Then the King heard of the merchant Hasan; so he sent to him, and caused him to be brought; and when he came before him, he said to him, O merchant Hasan, the Wezir hath acted with opposition and enmity towards me on account of the wealth that I give to the poets and the boon-companions, and the reciters of tales and verses. Now I desire of thee that thou relate to me a pleasant tale and an extraordinary story, such that I have never heard the like of it. And if thy story please me, I will give thee many tracts of land with their castles, and I will make them additional to thy fief: I will also place all my kingdom at thy disposal, and make thee the chief of my wezirs: thou shalt sit on my right hand, and govern my subjects. But if thou bring me not that of which I have told thee, I will take all that is in thy hand, and banish thee from my country.—To this the merchant Hasan replied, I hear and obey our lord the King. But the memluk desireth of thee that thou have patience with him for a year: then I will relate to thee a story the like of which thou hast not heard in thy life, neither hath any one beside thee heard the like of it, nor any story better than it.—And the King said, I grant thee a delay of a whole year. Then he called for a sumptuous robe of honour, and clad him with it, and said to him, Confine thyself to thy house, and mount not, nor go nor come, during the period of a whole year, until thou presentest thyself with that which I have demanded of thee. If thou bring that, thou shalt receive special favour; and rejoice thou in the prospect of that which I have promised thee. But if thou bring it not, thou shalt not be of us, nor will we be of thee.—And the merchant Hasan kissed the ground before him, and went forth.

He then chose, of his memluks, five persons, all of whom wrote and read ; and they were excellent in science, intelligent, versed in polite literature, of the choicest of his memluks. He gave to each of them five thousand pieces of gold, and said to them, I reared you not but for such a day as this : aid me then to accomplish the desire of the King, and save me from his hand. They said to him, And what desirest thou to do ? For our souls shall be thy ransom.—He answered them, I desire that each of you journey unto some region, and that ye use your utmost endeavours to gain access to the learned, and the accomplished in polite literature, and the excellent in science, and the relaters of extraordinary tales and wonderful histories ; and search ye for me to procure the story of Seyf-el-Muluk, and bring it to me. If ye find it with any one, excite his desire for its price, and whatsoever he demandeth of gold and silver, give him it : even if he demand of you a thousand pieces of gold, give him what ye have ready and promise him the remainder, and bring it to me. Whichever of you findeth this story and bringeth it to me, I will bestow upon him sumptuous robes of honour, and abundant favours, and there shall be unto me none dearer than he.—Then the merchant Hasan said to one of them, Go thou to the countries of El-Hind and Es-Sind, and their provinces and districts. And he said to another, Go thou to the countries of Persia and China, and their districts. And to another he said, Go thou to the countries of Khurasan, and its provinces and districts. To another he said, Go thou to the countries of the West, and its regions and its districts and its provinces and all its quarters. And he said to the other, the fifth, Go thou to the countries of Syria and Egypt, and their provinces and districts. The merchant then chose for them an auspicious day, and said to them, Set forth on your journeys this day, and strive diligently to accomplish my affair, and be not slothful though the case should require the sacrifice of your lives. So they bade him farewell, and set forth, and each of them went to the quarter to which he had commanded him to go. Four of them however were absent four months, and searched, and found not aught. Therefore the bosom of the merchant Hasan was contracted when the

four memluks returned to him, and informed him that they had searched the cities and the countries and the districts for the object of their master's desire, and found not of it aught.

But as to the fifth memluk, he journeyed until he entered Syria and arrived at the city of Damascus, and he found it to be a pleasant, secure city, with trees and rivers and fruits, and birds that proclaimed the perfection of God, the One, the Omnipotent, who created the night and the day. He remained in it some days, inquiring for that which his master wanted; but no one gave him information of it. He then desired to depart thence, and to journey to another place; and, lo, he saw a young man running, and stumbling upon his skirts: so the memluk said to him, Wherefore dost thou run, and art thou distressed, and whither reparaest thou? And he answered him, Here is an excellent sheykh who every day seateth himself upon a stool at this time, and relateth pleasant tales and histories and night-stories, the like of which no one hath heard; and I am running that I may find for myself a place near unto him, and fear that I shall not obtain a place, on account of the crowd. The memluk therefore said to him, Take me with thee. And the young man replied, Hasten in thy pace. So he closed his door, and hastened with him until he arrived at the place in which the sheykh recited amid the people, when he saw that sheykh to be a person of comely face, and sitting upon a stool reciting to the people. He seated himself near to him, and listened to hear his story; and when the time of sunset came, the sheykh ended the story, and the people, having heard what he had recited, dispersed from around him. And thereupon the memluk advanced to him and saluted him, and he returned his salutation with exceeding greeting and honour. The memluk then said to him, Verily, O my master the sheykh, thou art a comely, reverend man, and thy recitation is pleasant, and I desire to inquire of thee respecting a thing. And the sheykh replied, Inquire respecting what thou wilt. So the memluk said to him, Hast thou the night-story of Seyf-el-Muluk and Bedi'el-Jemal? The sheykh said to him, And from whom heardest thou these words, and who is he who informed thee of this? The

memluk answered, I heard not this from any one; but I am from a distant country, and have come seeking for this story, and whatsoever thou demandest as its price, I will give it thee, if thou have it and wilt bestow it as a favour and charity upon me, and in the generosity of thy nature wilt give it as an alms from thee. If my soul were at my disposal and I sacrificed it to thee for it, my heart would be pleased by doing so.—And the sheykh replied, Be of good heart and cheerful eye; for it shall be produced to thee; but this is a story which none relateth in the beaten way, nor would I give this story to every one. The memluk therefore said to him, By Allah, O my master, do not covetously withhold it from me; but demand of me whatever thou wilt. And the sheykh replied, If thou desire this story, give me a hundred pieces of gold, and I will give it thee; but on five conditions.

So when he knew that it was in the possession of the sheykh, and that he consented to give it him, he rejoiced exceedingly, and said to him, I will give thee a hundred pieces of gold as its price, and ten as a gratuity, and receive it on the conditions that thou hast mentioned. And the sheykh replied, Go, bring the gold, and receive what thou wantest. Wherefore the memluk arose, and kissed the hands of the sheykh, and went to his lodging joyful and happy. He took in his hand a hundred pieces of gold and ten, and put them into a purse that he had with him; and when the morning came, he arose, and put on his clothes, and, taking the pieces of gold, went with them to the sheykh. He saw him sitting at the door of his house, and saluted him; and he returned his salutation. He then gave him the hundred pieces of gold and ten, and the sheykh, having received them from him, arose, and entered his house, taking the memluk in; and he seated him in a place, and brought to him an inkhorn and a pen and some paper; and he brought to him also a book, and said to him, Transcribe what thou seekest from this book of the night-story of Seyf-el-Muluk. The memluk therefore sat writing this story until he had finished the transcription of it, when he read it to the sheykh, and he corrected it; and after that, the sheykh said to him, Know, O my son, that

the first condition is, that thou relate not this story in the beaten way; nor shalt thou relate it among women and slave-girls, nor among male black slaves and stupid persons, nor among boys; but thou shalt only recite it among emirs and kings and wezirs, and persons of knowledge, such as expositors and others. And the memluk assented to the conditions, kissed the hands of the sheykh, bade him farewell, and departed from him. He set forth on his journey that day, joyful and happy, and ceased not to prosecute his journey with diligence, by reason of the great joy that he experienced on account of his acquisition of the story of Seyf-el-Muluk, until he came to his country; and he sent his servant to convey the good news to the merchant, and to say to him, Thy memluk hath arrived safely, and attained his wish and desire. And when the memluk arrived at the city of his master, and sent to him the messenger of good news, there remained not of the period agreed upon between the King and the merchant Hasan more than ten days. He then went in to his master the merchant, and acquainted him with that which had happened to him; whereat he rejoiced greatly. The memluk rested in his private apartment, and gave to his master the book containing the story of Seyf-el-Muluk and Bedi'el-Jemal; and when his master saw that, he bestowed on the memluk all the clothes that were upon him, and gave him ten excellent horses, and ten camels, and ten mules, and three black slaves, and two memlucs.

The merchant then took the story, wrote it plainly in his own hand, and went up to the King, and said to him, O fortunate King, I have brought a night-story, and a pleasant, rare tale, the like of which no one hath ever heard. And when the King heard the words of the merchant Hasan, he ordered immediately that every intelligent emir should come, and every learned man who excelled in science, and every one versed in polite literature, and each poet and sagacious person. Then the merchant Hasan sat and read this story before the King; and when the King and every one who was present heard it, they all wondered, and approved of it. All who were present approved of it, and they showered upon him gold and silver and jewels; and the King gave orders to present to the merchant Hasan a sumptuous robe

of honour of the most magnificent of his apparel, gave him a great city with its castles and its fields, made him one of the greatest of his wezirs, and seated him on his right hand. He then ordered the scribes to write this story in letters of gold, and to place it in his private repositories; and the King used, whenever his bosom was contracted, to summon the merchant Hasan, and he read it.

There was, in olden times, and in an ancient age and period, in Egypt, a King named 'Asim the son of Safwan. He was a liberal, munificent King, reverend and dignified: he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Wezir named Faris the son of Salih; and they all worshipped the sun and fire instead of the Almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man: old age, and sickness and decrepitude, had rendered him infirm; for he had lived a hundred and eighty years; and he had not a male child nor a female; on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the emirs and wezirs and the chief officers and the lords of the empire serving him according to their custom and according to their ranks; and whosoever of the emirs came in to him having with him a son, or two sons, the King envied him, and he said within himself, Every one is happy and rejoicing in his children; but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me: there will not remain any memory of me in the world. Then the King 'Asim became drowned in the sea of solicitude; and in consequence of the rapid succession of griefs and solitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself. So when the Wezir and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people and said to them, Go ye to your abodes and rest until the King recover from the state in which he is.

They therefore departed, and there remained not any except the King and the Wezir; and when the King recovered, the Wezir kissed the ground before him and said to him, O King of the age, what is the cause of this weeping? Inform me who of the Kings, and the lords of the castles, or of the emirs and the lords of the empire, hath become thine enemy, and inform me who opposeth thee, O King, that we may all attack him, and take his soul from between his sides.—But the King spoke not, nor raised his head. Then the Wezir kissed the ground before him a second time, and said to him, O King of the age, I am like thy son and thy slave; nay, I have reared thee; and I know not the cause of thy grief and thine anxiety and thy distress and the state in which thou art. Who then beside me can know, and stand in my stead before thee? Acquaint me therefore with the cause of this weeping and mourning.—Yet he spoke not, nor opened his mouth, nor raised his head; but ceased not to weep, and he cried out with a loud voice, and wailed exceedingly, and cried, Ah!—while the Wezir regarded him patiently. And after that, the Wezir said to him, If thou tell me not the cause of this, I will kill myself before thee immediately while thou lookest on, rather than see thee in anxiety. So the King 'Asim thereupon raised his head, and wiped away his tears, and said, O faithful Wezir, leave me in my anxiety and my grief; for the sorrows in my heart are sufficient for me. But the Wezir replied, Tell me, O King, what is the cause of this weeping: perhaps God may give thee relief by my means. And the King said to him, O Wezir, my weeping is not on account of wealth nor on account of horses nor on account of any thing but this, that I have become an old man, and my age is about a hundred and eighty years, and I have not been blest with a male child nor a female; so when I die, they will bury me; then will every trace of me be obliterated, and my name will become extinct, and strangers will take my throne and my kingdom, and no one will ever remember me. To this the Wezir replied, O King of the age, I am older than thou by a hundred years, and have never been blest with a child, and I cease not to suffer anxiety and grief night and day; and what shall we do, I

and thou? But I have heard of the fame of Suleyman the son of Da'ud (on both of whom be peace!), and that he hath a mighty Lord, able to accomplish every thing. It is meet therefore that I repair unto him with a present, and have recourse to him, that he may petition his Lord: perhaps He may bless each of us with a child.—The Wezir then prepared for the journey, took a magnificent present, and repaired with it to Suleyman the son of Da'ud, on both of whom be peace!—Such was the case of the Wezir.

Now as to Suleyman the son of Da'ud (on both of whom be peace!), God (whose perfection be extolled, and whose name be exalted!) spoke in revelation unto him, and said, O Suleyman, verily the King of Egypt hath sent to thee his chief Wezir, with presents and rarities, which are such and such things. Send thou therefore unto him thy Wezir Asaf the son of Barkhiya to meet him with honour and with provisions at the halting-places; and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair is so and so. Then propose to him the faith.—So upon this Suleyman ordered his Wezir Asaf to take with him a company of his dependants, to meet them with honour and with sumptuous provisions at the halting-places. Accordingly, Asaf went forth, after he had prepared all things necessary, to meet them, and he proceeded until he came to Faris, the Wezir of the King of Egypt. He met him and saluted him, and treated him and those who accompanied him with exceeding honour, and proceeded to present to them the provisions and the provender at the halting-places; and he said to him, A friendly and free and an ample welcome to the coming guests! Rejoice ye at the information of the accomplishment of your affair, and let your hearts be glad and your eyes be cheerful and your bosoms be dilated!—So the Wezir said within himself, Who acquainted them with this? Then he said to Asaf the son of Barkhiya, And who informed you of us and of our desires, O my lord? Asa answered him, Verily Suleyman the son of Da'ud (on both of whom be peace!), he it was who informed us of this.—And who, said the Wezir Faris, informed our lord Suleyman? He answered him, The Lord of the heavens and the earth,

and the God of all creatures, informed him. And the Wezir Faris replied, This is none other than a mighty God ! So Asaf the son of Barkhiya said to him, And do ye not worship Him ? Faris the Wezir of the King of Egypt answered, We worship the sun, and prostrate ourselves to it. Asaf therefore replied, O Wezir Faris, verily the sun is a star, of the number of the stars created by God (whose perfection be extolled, and whose name be exalted !), and far be it from being a Lord ! for the sun appeareth at times, and is absent at times, and our Lord is always present, never absent, and He is able to effect every thing.

They then journeyed on a little until they came near to the seat of government⁸⁰ of Suleyman the son of Da'ud (on both of whom be peace !), when Suleyman ordered his troops of mankind and of the Jinn and other creatures to range themselves in their way in ranks. So the wild creatures of the sea, and the elephants and the leopards and the lynxes, all stationed themselves, and ranged themselves in the way in two ranks. The species of each kind collected themselves into separate bodies, and in like manner did the Jann ; each of which appeared to the eyes unhidden, in a terrible form ; and they were of various descriptions. They all stood in two ranks ; and the birds spread their wings over the other creatures to shade them, warbling one to another with all tongues and with all notes. Therefore when the people of Egypt came to them, they dreaded them, and dared not to proceed : but Asaf said to them, Enter amid them and pass on, and fear them not ; for they are the subjects of Suleyman the son of Da'ud, and none of them will hurt you. Then Asaf entered among them, and all the people entered behind him, [the party of the Wezir of the King of Egypt being among them ; but they were in fear. They ceased not to proceed until they arrived at the city, when they lodged them in the mansion of entertainment, treated them with the utmost honour, and brought to them sumptuous banquets during a period of three days.

After this, they brought them before Suleyman the Prophet of God (peace be on him !); and when they went in to him, they desired to kiss the ground before him ; but he prevented their doing so, and said, It is not meet that a

man prostrate himself upon the ground save unto God (to whom be ascribed might and glory !), the Creator of the earth and the heavens and all other things ; and whoever among you desireth to stand, let him stand ; but none of you shall stand in attendance upon me. They therefore complied, and the Wezir Faris sat, and some of his servants ; but some of the inferiors stood waiting upon him ; and when they had sat a while, the servants spread for them the tables, and the people all ate of the repast until they were satisfied. Then Suleyman commanded the Wezir of Egypt to mention his affair, that it might be accomplished, and said to him, Speak, and conceal not aught of that on account of which thou hast come ; for thou hast not come save for the accomplishment of an affair, and I will inform thee thereof. It is thus and thus : the King of Egypt who sent thee is named 'Asim, and he hath become a very old man, decrepit, infirm ; and God (whose name be exalted !) hath not blessed him with a male child nor a female. He hath therefore been in a state of grief and anxiety and solicitude night and day, until it happened to him that he was sitting upon the throne of his kingdom one day, and the emirs and wezirs, and the great men of his empire, came in to him, and he saw some of them having two sons each, and some having one son, and some of them having three sons, and they came in accompanied by their sons, and stood in attendance upon him. So he meditated in himself, and said, by reason of the excess of his sorrow, Who will take my kingdom after my death ? And will any but a stranger take it ? Thus I shall be as though I had never been.—He became drowned in the sea of solicitude on account of this, and ceased not to remain in solicitude and sorrow until his eyes overflowed with tears, and he covered his face with the handkerchief, and wept violently. Then he rose from his throne, and sat upon the floor, weeping and lamenting, and none knew what was in his heart except God (whose name be exalted !), while he thus sat upon the floor.—And when the Prophet of God, Suleyman the son of Da'ud (on both of whom be peace !), had informed the Wezir Faris of the sorrow and weeping of the King, and what had happened between him and his Wezir from first to last, he said after that to the Wezir Faris,

Is this which I have told thee, O Wezir, true? So the Wezir Faris answered, O Prophet of God, verily that which thou hast said is true and correct; but, O Prophet of God, when I was conversing with the King respecting this matter, there was not with us any one, and not one of the people knew our case. Who then informed thee of all these things? —He replied, My Lord, who knoweth the furtive glance and what the bosoms conceal, informed me. So thereupon the Wezir Faris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish every thing. And the Wezir Faris embraced El-Islam, he and they who were with him.

The Prophet of God, Suleyman, then said to the Wezir, Verily thou hast with thee such and such rarities and presents. The Wezir replied, Yes. And Suleyman said to him, I accept from thee all of them; but I give them unto thee; and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and to-morrow, if it be the will of God (whose name be exalted!), thine affair shall be accomplished in the most complete manner, by the will of God, the Lord of the earth and the heaven, and the Creator of all creatures. Then the Wezir Faris went to his place; and he repaired to the Lord Suleyman on the following day; whereupon the Prophet of God, Suleyman, said to him, When thou hast come unto the King 'Asim the son of Safwan, and hast an interview with him, do ye both ascend such a tree, and sit silent; and when it is the period between the two prayers, and the mid-day heat hath become assuaged, descend ye to the foot of the tree, and look ye there: ye will find two large serpents coming forth; the head of one being like the head of the ape, and the head of the other like the head of an 'Efrit. When ye see them, smite ye them with arrows, and kill them; then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise: so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children.—Then Suleyman (on whom be peace!) caused

to be brought a seal-ring and a sword, and a wrapper containing a tunic ornamented with jewels, and he said, O Wezir Faris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Wezir, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!); for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way.—So upon this the Wezir Faris advanced to the Prophet of God, Suleyman the son of Da'ud (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands.

He journeyed on during the rest of that day, full of joy on account of the accomplishment of his affair, and he prosecuted his journey with diligence night and day, and ceased not to travel on until he came near to Egypt, when he sent one of his servants to acquaint the King 'Asim therewith. So when the King 'Asim heard of his arrival and of the accomplishment of his affair, he rejoiced exceedingly, he and his chief officers, and the lords of his kingdom and all his troops, and especially at the safety of the Wezir Faris. And when the King and the Wezir met each other, the Wezir alighted, and kissed the ground before him, and gave the King the glad tidings of the accomplishment of his affair in the most complete manner; after which he proposed to him the true faith and El-Islam; whereupon the King 'Asim embraced El-Islam, with all his subjects,⁸⁷ and said to the Wezir Faris, Go to thy house and rest thyself this night, and rest thyself also for a week, and enter the bath: after that, come to me, that I may inform thee of a thing respecting which we must deliberate. So the Wezir kissed the ground and departed, he and his dependants and his young men and his servants, to his house, and he rested eight days; after which he repaired to the King, and related to him all that had occurred between him and Suleyman the son of Da'ud, on both of whom be peace! He then said to the King, Arise thou alone, and come with

me. He therefore arose with the Wezir, and they took two bows and two arrows, ascended the tree, and sat silent until the period of mid-day had passed, and ceased not to remain so until near the time of afternoon-prayers, when they descended, and looked, and saw two large serpents come forth from the foot of the tree. The King looked at them, and liked them; for they excited his admiration when he saw them with collars of gold!; and he said, O Wezir, verily these two serpents are adorned with collars of gold! By Allah, this is a wonderful thing! Let us take them and put them into a cage, and divert ourselves with the sight of them.—But the Wezir replied, These hath God created for their use: so smite thou one with an arrow, and I will smite one with an arrow. Accordingly they both shot at them with the arrows, and slew them; and they cut off from the head-part of each of them a span, and from the tail-part of each a span, and threw away these pieces. They then went with the rest to the King's palace, demanded the cook, and gave him that meat, saying to him, Cook this meat nicely, with onion-sauce⁸⁸ and spices, and ladle it out into two saucers, and bring them hither at such a time and at such an hour, and delay not. So the cook took the meat, and went with it to the kitchen, and he cooked it well, with excellent onion-sauce; after which he ladled it out into two saucers, and brought them before the King and the Wezir. The King therefore took a saucer, and the Wezir a saucer, and they fed with them their two wives; and by the good pleasure of God (whose perfection be extolled, and whose name be exalted!), and his power and will, it happened, that night, as the Prophet of God, Suleyman, had said.

The King remained, after that, three months disturbed in heart, saying within himself, I wonder whether this thing be true or not true. Then his wife was sitting one day, and she felt symptoms of becoming a mother, and she was pained, and her complexion changed. So she summoned one of the eunuchs who were with her, and he was one of the chief of them, and she said, Go to the King, wherever he is, and say to him, O King of the age, I give thee the glad tidings that our mistress hath felt symptoms of her

becoming a mother. The eunuch therefore went forth quickly, full of joy, and he saw the King alone, with his hand upon his cheek, meditating on this subject; so the eunuch approached him, and kissed the ground before him, and informed him of this fact. And when he heard the words of the eunuch, he rose upon his feet, and, in the excess of his joy, he kissed the hand of the eunuch, and his head, and, having pulled off the apparel that was on himself, gave it to him; and he said to those who were present in his hall of assembly, Whosoever loveth me, let him bestow favours upon him. They therefore gave him, of riches and jewels and jacinths and horses and mules and gardens, what could not be numbered nor calculated. Then the Wezir came in at that time to the King, and said, O King of the age, I was just now sitting alone in the house, troubled in heart, meditating upon the state of my wife, and saying within myself, I wonder whether it be true, and whether Khatun will bear me a child or not—when, lo, the eunuch came in to me, and gave me the glad tidings that my wife Khatun had felt symptoms of becoming a mother, and that her complexion was changed; whereupon, in my joy, I pulled off all the apparel that was upon me, and gave it to the eunuch; and I gave him a thousand pieces of gold, and made him the chief of the eunuchs. Then the King 'Asim said, O Wezir, verily God (blessed be He, and exalted be his name!) hath favoured us, in his bounty and goodness and liberality and beneficence, with the right religion, and honoured us in his graciousness and bounty, and brought us out from darkness into light; and I desire to relieve the people, and to rejoice them. So the Wezir replied, Do what thou desirest. And he said, O Wezir, go down immediately, and take forth every one who is in the prison, of the criminals and debtors; and whosoever shall be guilty of an offence after that, we will requite him with that which he shall deserve. We will also take off from the people the taxes for three years, and do thou set up, around this city, kitchens, around the walls, and order the cooks to suspend there all kinds of cooking-pots, to cook all kinds of viands, and to continue the cooking night and day; and all who are in this city, and in the surrounding tracts, near and

distant, shall eat and drink and carry to their houses. Order them also to make merry, and to decorate the city seven days, and not to shut their shops night nor day.

So the Wezir went forth immediately, and did as the King 'Asim had commanded him. They decorated the city and the castle and the towers in the most beautiful manner, and clad themselves in the best of apparel; and the people passed their time in eating and drinking and play and merriment until the period of the delivery of the King's wife, after the fulfilment of her days, when she gave birth to a male child like the moon in the night of its fulness, and the King named him Seyf-el-Muluk.⁸⁹ Likewise the wife of the Wezir gave birth to a boy like a lamp, and he named him Sa'id. When they had attained to years of discretion, the King 'Asim, whenever he beheld them, rejoiced in them exceedingly; and when their age had become twenty years, the King summoned his Wezir Faris to a private interview, and said to him, O Wezir, a thing hath occurred to my mind, and I desire to do it; but I will consult thee respecting it. The Wezir replied, Whatever hath occurred to thy mind, do it; for thy judgment is blessed. And the King 'Asim said, O Wezir, I have become a very old, decrepit man; for I am far advanced in years; and I desire to reside in a Zawayeh, to worship God (whose name be exalted!), and give my kingdom and my empire to my son Seyf-el-Muluk; since he is now a comely young man, perfect in horsemanship and intellect, and polite literature, and gravity, and the art of government. What then sayest thou, O Wezir, of this idea?—The Wezir answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea; and if thou do this, I also will do like thee, and my son Sa'id shall be Wezir unto him; for he is a comely young man, a person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way.—Then the King 'Asim said to his Wezir, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the

Elephant.* The Wezir Faris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King 'Asim, commanding them all to be present in that month; and he ordered that every one who was in the city should be present, the distant and the near.

Then the King 'Asim, after the expiration of the greater part of the interval, commanded the farrashes to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them: they set the throne, and the lieutenants and chamberlains and emirs went forth. The King also went forth, and commanded to proclaim among the people, In the name of God! Come forth to the horse-course!—Accordingly the emirs and wezirs, and the governors of the provinces and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King as was their custom, and they all remained in their several places: some of them sat, and some stood, until all the people had collected, when the King gave orders to spread the table. They therefore spread it, and they ate and drank, and prayed for the King. Then the King commanded the chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King! They then raised the curtains, and the King said, Whoso loveth me, let him remain until he heareth my words. Wherefore all the people sat with tranquil souls, after they had been fearful. And the King rose upon his feet, and made them swear that none of them would rise from his place; and he said to them, O emirs and wezirs and lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King: all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name

* Probably the Meydan of the Birket el-Fil, at Cairo.

be exalted !) blessed us with the true faith, and delivered us from darkness into light, and God (whose perfection be extolled, and whose name be exalted !) guided us unto the religion of El-Islam. Know also that I have now become a very old man, decrepit, feeble ; and I desire to sit in a Zawiyeh, there to worship God (whose name be exalted !), and to beg his forgiveness of past offences ; and this my son, Seyf-el-Muluk, shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the world, intelligent, excelling in science, just. I therefore desire at this present time to give him my kingdom, and to make him King over you in my stead, and seat him as Sultan in my place. So I will retire to worship God (whose name be exalted !) in a Zawiyeh, and my son Seyf el-Muluk will be invested with the sovereignty, and judge between you. What then do ye all say ?—And upon this, they all rose, and, having kissed the ground before him, answered, We hear and obey. And they said, O our King and our defender, shouldst thou set over us one of thy slaves, we would obey him, and attend to thy words, and comply with thy command : how then in the case of thy son Seyf-el-Muluk ? We accept him and approve of him, on the eye and the head.

So thereupon the King 'Asim the son of Safwan arose, and descended from his throne, and, having seated his son on the great throne, took the crown from his own head, and put it on the head of his son, and he girded his waist with the royal girdle. Then the King 'Asim seated himself upon the throne of his kingdom, by the side of his son ; and the emirs and wezirs, and the great men of the empire, and all the people, arose and kissed the ground before him, and stood saying one to another, He is worthy of the sovereignty, and he is more worthy of it than any other. They made proclamation of safety, and offered up prayers in his favour for victory and good fortune ; and Seyf-el-Muluk scattered gold and silver over the heads of all the people, conferred robes of honour, and gave and bestowed. Then, after a moment, the Wezir Faris arose, and kissed the ground, and said, O emirs, O lords of the empire, do ye know that I am Wezir, and that my office of Wezir commenced of old, before

the King 'Asim the son of Safwan was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes: we know that thou hast inherited thine office of Wezir from father after grandfather. And he said, And now I divest myself, and invest this my son Sa'id; for he is intelligent, sagacious, knowing. What then say ye all?—And they answered, None is fit to be Wezir to the King Seyf-el-Muluk except thy son Sa'id; for they are suited, each to the other. So thereupon the Wezir Faris arose, and took off his Wezir's turban, and put it on the head of his son Sa'id, and he put the Wezir's inkhorn before him also. And the chamberlains and emirs said, Verily he deserveth the office of Wezir. Then the King 'Asim and the Wezir Faris arose, and opened the treasuries, and conferred sumptuous robes of honour upon the kings and emirs and wezirs, and the great men of the empire, and all the people; gave salaries and benefactions, and wrote for them new diplomas and mandates with the signature of Seyf-el-Muluk and the signature of the Wezir Sa'id the son of the Wezir Faris; and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place.

The King 'Asim then took his son Seyf-el-Muluk, and Sa'id the son of the old Wezir, and they entered the city, went up to the palace, and, having summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper; and the King 'Asim said, O my sons, come: each of you shall choose something from this present and take it. And the first who put forth his hand was Seyf-el-Muluk, who took the wrapper and the seal-ring; and Sa'id put forth his hand, and took the sword;⁹⁰ after which they kissed the hands of the old King, and departed to their dwelling-places. Now when Seyf-el-Muluk took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night together with his Wezir Sa'id; for it was their custom to sleep together. They spread their bed, and the two lay down together upon it, the candles shedding their light upon them; and they remained until midnight. Then Seyf-el-Muluk awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what

is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Sa'id asleep; and he entered a closet, and opened the wrapper; whereupon he saw in it a tunic of the fabric of the Jann. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold; but her loveliness was wonderful. When he saw this portrait, his reason fled from his head: he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the portrait. Then he recited these two verses:—

Love, at its commencement, is like running saliva. Destiny
bringeth it and exciteth it.

But when the youth plungeth into the abysses of love, events occur
too great for him to bear.

He ceased not to wail and weep, and to slap his face and his bosom, until the Wezir Sa'id awoke, and looked at the bed, and saw not Seyf-el-Muluk; but he saw a candle; and he said within himself, Whither is Seyf-el-Muluk gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seyf-el-Muluk was, when he saw him weeping violently and wailing. So he said to him, O my brother, for what reason is this weeping? What hath happened to thee? Tell me, and acquaint me with the cause of this.—But Seyf-el-Muluk spoke not to him, nor raised his head: he still wept and wailed, and struck his hand upon his bosom. Therefore when Sa'id saw him in this state, he said, I am thy Wezir and thy brother, and I was reared with thee; and if thou do not discover to me thine affairs, and make me acquainted with thy secret, to whom wilt thou reveal thy secret, and whom wilt thou make acquainted with it? And Sa'id ceased not to humble himself and to kiss the ground for some time, while Seyf-el-Muluk looked not towards him, nor spoke to him a single word; but continued weeping. And when his state alarmed Sa'id, and his case wearied him, he went forth from him, and, taking a sword, entered the closet in which was Seyf-el-Muluk, and put the point of the sword to his own bosom, and

said to Seyf-el-Muluk, Rouse thyself, O my brother ! If thou tell me not what hath happened to thee, I will slay myself, rather than see thee in this state.—So upon this, Seyf-el-Muluk raised his head towards his Wezir Sa'id, and said to him, O my brother, I was ashamed to tell thee, and to acquaint thee with that which hath happened to me. But Sa'id replied, I conjure thee by Allah, the Lord of lords, and the Liberator of necks, and the Cause of causes, the One, the Gracious, the Bountiful, the Liberal, that thou tell me what it is that hath happened to thee, and be not abashed at me ; for I am thy slave and thy Wezir and thy counsellor in all affairs. And Seyf-el-Muluk said, Come, look at this portrait. And when Sa'id saw that portrait, he contemplated it for some time, and saw inscribed upon the head of it, in pearls arranged, This is the portrait of Bedi'el-Jemal the daughter of Shahyal²¹ the son of Sharukh, one of the Kings of the believing Jann, who sojourn in the city of Babil, and dwell in the Garden of Irem of the son of 'Ad the Greater.—Upon this, the Wezir Sa'id said to the King Seyf-el-Muluk, O my brother, knowest thou who among women is the original of this portrait, that we may search for her? Seyf-el-Muluk answered, No, by Allah, O my brother : I know not the original of this portrait. And Sa'id replied, Come, read this inscription. So Seyf-el-Muluk advanced, and read the inscription that was upon the crown, and knew its purport ; and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah ! Ah ! Ah !—But Sa'id said to him, O my brother, if the original of this portrait be in existence, and her name be Bedi'el-Jemal, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire. I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee ; and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city. Perhaps some one, by the blessing of God (whose perfection be extolled, and whose name be exalted !), and by his aid, may direct us to it, and to the Garden of Irem.

Accordingly, when the morning came, Seyf-el-Muluk rose,

and ascended the throne, hugging the tunic ; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the emirs and wezirs, and the troops, and the lords of the empire, came in to him ; but when the court was fully attended, and the assembly was ranged in order, the King Seyf-el-Muluk said to his Wezir Sa'id, Go forth to them and say to them, that the King hath experienced an indisposition, and that he passed not last night save in a state of illness. The Wezir Sa'id therefore went forth, and acquainted the people with that which the King had said. And when the King 'Asim heard that, the case of his son was not a light matter to him ; wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seyf-el-Muluk ; and they looked at him, and prescribed for him a beverage, and he remained in his place during a period of three months. So the King 'Asim said to the sages who were present, being enraged against them, Wo to you, O dogs ! Are ye all unable to cure my son ? Now if ye cure him not immediately, I will slay you all !—Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the cure of the stranger : how then should we be so with respect to the cure of thy son ? But thy son hath a difficult disease : if thou desire to know it, we will mention it to thee, and inform thee of it.—The King 'Asim said, What hath appeared to you in the disease of my son ? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union. And upon this, the King 'Asim was enraged, and said, How learned ye that my son is enamoured, and how came love unto my son ? They therefore answered him, Ask his brother and his Wezir, Sa'id : for he is the person who knoweth his state. And the King 'Asim arose, and, having entered a closet alone, summoned Sa'id, and said to him, Tell me the true nature of the disease of my son. But he replied, I know not its true nature. And the King said to the executioner, Take Sa'id, bind his eyes, and smite off his head. So Sa'id feared for himself, and said, O King of the age, give me promise of indemnity. And he replied, Tell me, and thou shalt be safe.

Then Sa'id said to him, Verily thy son is enamoured.—And who, asked the King, is the object of his passion? Sa'id answered, The daughter of one of the Kings of the Jann: for he saw her portrait upon a tunic in the wrapper which Suleyman the Prophet of God gave you.

And thereupon the King 'Asim arose and went in to his son Seyf-el-Muluk, and said to him, O my son, what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me? Seyf-el-Muluk answered, O my father, I was abashed at thee, and I was not able to mention to thee that matter, nor could I acquaint any one with aught of it: but now thou knowest my state; see then how thou wilt act to effect my cure. His father said to him, What expedient shall be employed? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her; but she is of the daughters of the Kings of the Jann; and who is able to gain possession of her, unless it be Suleyman the son of Da'ud? for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course; employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Jann, over whom we have no power, and who are not of our species.—But he replied, I will not relinquish her, nor will I seek any other than her. So his father said to him, How shall this be done, O my son? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the Garden of Irem and to the city of Babil.—The King 'Asim therefore commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain; and when they came, he asked them respecting the city of Babil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or gave any information of them. But on the breaking up of the assembly, one of them said, O King of the age, if thou desire to know that,

inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this, Seyf-el-Muluk said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seyf-el-Muluk said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself; and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained; and if I find no tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart: thus my case will become easy; and if I live, I shall return to thee safe.—And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand²² memluks, besides servants, and gave him wealth and treasures, with every thing that he required of implements of war; and he said to them, Set forth on thy voyage, O my son, in prosperity and health and safety. I commit thee unto Him with whom deposits are not lost.

Then his father and his mother bade him farewell, the ships were laden with water and provisions and arms and soldiers, and they commenced the voyage. They ceased not to pursue their course until they arrived at the capital of China; and when the people of China heard that there had come to them forty ships filled with men and equipages and arms and stores, they made sure that they were enemies who had come to attack them and besiege them; wherefore they closed the gates of the city, and prepared the catapults. So when the King Seyf-el-Muluk heard of this, he sent to them two of his favourite memluks, and said to them, Go ye to the King of China, and say to him, This is Seyf-el-Muluk, the son of the King 'Asim: he hath come unto thy city as a guest, to divert himself in thy country for a period of time, and not to fight, nor to contend: so if thou wilt receive him, he will land to visit thee: and if thou wilt not

receive him, he will return, and not trouble thee nor the people of thy city.—Accordingly the memluks, on their arriving at the city, said to its inhabitants, We are envoys of the King Seyf-el-Muluk. They therefore opened to them the gate, and went with them, and presented them before their King. His name was Faghfur Shah; and there had existed between him and the King 'Asim, before that period, an acquaintance. So when he heard that the King who had come to him was Seyf-el-Muluk, the son of the King 'Asim, he bestowed robes of honour upon the envoys, and gave orders to open the gates. He also prepared the gifts of hospitality, and went forth himself, with the favourite officers of his empire, and came to Seyf-el-Muluk; and they embraced each other. He said to him, A friendly and free and an ample welcome to him who hath come unto us! I am thy memluk, and the memluk of thy father; my city is at thy disposal, and every thing that thou demandest shall be brought unto thee.—And he presented to him the gifts of hospitality, and provisions [for him and his people], at their stations. Then the King Seyf-el-Muluk mounted, and Sa'id his Wezir, and with them their favourite officers and the rest of the soldiers, and they proceeded along the sea-shore until they entered the city; when the cymbals were beaten, and the drums to announce the happy event; and they remained there for a period of forty days, well entertained.

After this, the King of China said to Seyf-el-Muluk, O son of my brother, how art thou? Hath my country pleased thee?—Seyf-el-Muluk answered him, May God (whose name be exalted!) make it ever to be honoured by thy rule, O King! And the King Faghfur Shah said, Nought hath brought thee hither save some affair that hath occurred to thee; and whatever thing thou desirest to obtain from my country, I will accomplish it for thee. So Seyf-el-Muluk replied, O King, verily my case is wonderful; and it is this: I have become enamoured of a portrait of Bedi'el-Jemal. And upon this the King of China wept in pity and compassion for him, and said to him, And what desirest thou now, O Seyf-el-Muluk? He answered him, I desire of thee that thou bring unto me all the wanderers

and travellers, and those who are accustomed to journeys, that I may inquire of them respecting the original of this portrait. Perhaps some one of them may give me information respecting her.—The King Faghfur Shah therefore sent the lieutenants and chamberlains and guards, and commanded them to bring all the wanderers and travellers who were in the country. So they brought them; and they were a numerous company; and they assembled before the King Faghfur Shah. Then the King Seyf-el-Muluk inquired respecting the city of Babil and the Garden of Irem: but none of them returned him an answer; wherefore the King Seyf-el-Muluk was perplexed at his case. After that, however, one of the sea-captains said, O King, if thou desire to know this city and that garden, inquire in the islands that appertain to India.

So thereupon, Seyf-el-Muluk commanded that they should bring the ships; and they did so, and stored them with water and provisions and all that they required; after which, Seyf-el-Muluk embarked, with Sa'id his Wezir, having bidden farewell to the King Faghfur Shah, and they continued their course over the sea for a period of four months, with a fair wind, safe and secure. But it happened that there rose against them a wind one day, the billows came upon them from every quarter, the rain descended upon them, and the sea became changed by the violence of the wind. The ships dashed one against another by reason of the force of the wind, and all fell to pieces, as also did the small boats, [except one,] and they were all submerged but Seyf-el-Muluk with a party of his memlucs who remained in a small boat. Then the wind became stilled and calmed by the power of God (whose name be exalted!), and the sun rose, and Seyf-el-Muluk, opening his eyes, saw not any of the ships, nor saw he aught save the sky and the water and himself and those who were with him in the little boat. So he said to the memlucs who were with him, Where are the ships and the small boats, and where is my brother Sa'id? They answered him, O King of the age, there remain not ships nor boats nor those who were in them; for they are all submerged, and have become food for the fishes. And thereupon, Seyf-el-Muluk called out, and

repeated a sentence the utterer of which is secure from confusion; that is, There is no strength nor power but in God, the High, the Great! Then he began to slap his face, and desired to cast himself into the sea; but the memluks prevented him, and said to him, O King, what advantage would arise to thee from this? Thou hast done with thyself thus, and hadst thou attended to the words of thy father, nought of this had happened to thee. But all this was written from eternity by the will of the Creator of souls, and the servant must experience the accomplishment of that which God hath decreed to befall him. The astrologers said to thy father, at thy birth, Verily all these difficulties will befall this thy son. And in this case we have no resource but to be patient until God shall dispel from us the affliction in which we are involved.—And Seyf-el-Muluk said, There is no strength nor power but in God, the High, the Great! There is no place of refuge from that which God (whose name be exalted!) decreeth, nor any flight therefrom!—Then he sighed, and recited these verses:—

I am perplexed, by the Compassionate! without doubt, in my case; and trouble hath befallen me from sources unknown to me.

I will be patient, that mankind may know me to have borne with patience that which is more bitter than aloes.

The taste of bitter aloes is not like my patience; for I have borne with patience what is hotter than live coals.

I have no resource in my present case; but I commit my affairs to the Disposer of events.

He was drowned in the sea of solitudes, and his tears ran down his cheek like a copious rain; and he slept for a period of the day, after which he awoke, and demanded some food. So he ate until he was satisfied, and they removed the provision from before him. The boat proceeded with them, and they knew not whither it was conveying them; and it ceased not to bear them along with the waves and the winds night and day for a long period of time, until their provision was exhausted, and they were confounded, and became in a state of the most violent hunger and thirst and agitation. But, lo, an island appeared to them in the distance, and the winds drove

them on until they arrived at it; whereupon they made fast their boat to it, and landed, leaving one in the boat. They went on upon that island, and saw upon it many fruits of all kinds, and ate of them until they were satisfied. And, lo, there was a person sitting among the trees, long-faced, of strange appearance, with white beard and skin; and he called to one of the memlukes by his name, and said to him, Eat not of these fruits, for they are not ripe; but come to me, that I may give thee to eat of these ripe fruits. And the memluk looked at him, and imagined that he was of the number of those who were submerged, and that he had landed upon this island. So he rejoiced extremely at the sight of him, and walked on until he came near to him; this memluk not knowing what was secretly ordained to befall him, and what was written upon his forehead. And when he came near to him, that person leaped upon him; for he was a Marid; and mounting upon his shoulders, he wound one of his legs round his neck, and hung the other down his back, and said to him, Walk on: there remaineth for thee no escape from me, and thou hast become my ass. The memluk thereupon called out to his companions, and began to weep, and to say, Alas, my master! Go ye forth and save yourselves from this wood, and flee ye; for one of its inhabitants hath mounted upon my shoulders, and the rest seek you, and desire to mount you like me.—So when they heard these words which the memluk uttered, they all fled, and embarked in the boat; and the inhabitants of the island followed them into the sea, saying to them, Whither go ye? Come and remain with us, that we may ride upon your backs, and we will give you food and drink, and ye shall be our asses.—Therefore on their hearing from them these words, they hastened in their course upon the sea until they were far from them; and they proceeded relying upon God, whose name be exalted!

They ceased not to proceed in this manner for the space of a month, till another island appeared to them; and they landed upon that island, and saw there fruits of various kinds. So they busied themselves with eating the fruits; and, lo, they saw something in the way, appearing

in the distance ; and when they drew near to it, they looked at it, and saw it to be a creature of hideous appearance, lying down, like a column of silver. And a memluk struck it with his foot ; and, behold, it was a person with long eyes and cloven head, and he was hidden beneath one of his ears ; for it was his habit, when he slept, to put one of his ears beneath his head, and to cover himself with the other ear. He then seized the memluk who struck him, and went with him into the midst of the island ; and, lo, it was all occupied by Ghuls, who ate the sons of Adam. And thereupon that memluk called out to his companions and said to them, Save yourselves ; for this island is the island of the Ghuls who eat the sons of Adam, and they desire to cut me up and eat me. So when they heard these words, they turned back in flight, and descended from the shore into the boat, without having collected aught of the fruits.

They proceeded for some days, and it happened that there appeared to them, one day, another island ; and when they arrived at it, they found upon it a high mountain, which they ascended, and they found upon the mountain a wood of many trees ; and they were hungry ; wherefore they busied themselves with eating of the fruits. But they were not aware when there came forth to them, from among the trees, persons of horrible aspect, and tall ; the height of each of them was fifty cubits, and his dog-teeth protruded from his mouth like the tusks of the elephant. And, lo, they found a person sitting upon a piece of black felt on a rock, and around him were the Ethiopians, a numerous company, standing in attendance upon him. Then these Ethiopians came and took Seyf-el-Muluk and his memluks, and, having stationed them before their King, said, We found these birds among the trees. And the King was hungry : so he took two of the memluks, and slaughtered them and ate them. Therefore when Seyf-el-Muluk beheld this thing, he feared for himself, and wept ; and he recited these two verses :—

Calamities have become familiar with my heart, and I with them,
after shunning them ; for the generous is habitually familiar.

The anxieties that I suffer are not of one description : I have
(praise be to God !) thousands of them.

Then he sighed, and recited also this couplet :—

Fortune hath smitten me so with disasters, that my heart is covered
with its arrows ;

And now, when other arrows strike me, their points break against
the points in my heart.

And when the King heard his weeping and lamentation, he said, Verily these birds have an agreeable voice and modulation, and their voices have pleased me : so put ye each one of them into a cage. Accordingly they put each of them into a cage, and they hung them over the head of the King, that he might hear their voices. Thus Seyf-el-Muluk and his memluks became imprisoned in the cages, and the Ethiopians gave them food and drink ; and at times they wept and at times laughed, and at times they talked and at times were silent ; the King of the Ethiopians all the while delighting in their voices ; and they ceased not to remain in this state for a length of time.

Now the King had a married daughter in another island ; and she heard that her father had birds of agreeable voices ; so she sent a party of her people to her father to request of him some of these birds. Her father therefore sent to her Seyf-el-Muluk, and three memluks, in four cages, with the envoy who came to request them ; and when they were brought to her, and she beheld them, they pleased her, and she ordered her attendants to put them up in a place over her head. So Seyf-el-Muluk wondered at the events that had befallen him, and he reflected upon the glorious state in which he had been living, and began to weep for himself, while the three memluks also wept for themselves ; and all the time the King's daughter believed that they were singing. It was the custom of the King's daughter, when any one of the land of Egypt or any other country fell into her possession, and pleased her, to hold him in high estimation ; and it happened, by the decree of God (whose name be exalted !) and his predestination, that when she saw Seyf-el-Muluk, his beauty and loveliness pleased her, and his stature, and justness of form. She therefore gave orders to treat him and his companions with honour, and caressed him ; but he shewed a dislike to her ; and upon this she was incensed against him and his memluks,

and commanded them to serve her, and to convey to her the water and the firewood. They continued to do thus for four years, and this state wearied Seyf-el-Muluk: so he sent to intercede with the Queen, hoping that she would liberate them, and that they might go their way and be relieved from their present state; but she refused; and Seyf-el-Muluk and the memluks remained with her upon the island in the same condition. The inhabitants of the island knew that they were the birds of the King's daughter; wherefore none of the people of the city dared to hurt them in any way; and the heart of the King's daughter was at ease respecting them, and she felt certain that there was no escape for them from this island. So they used to absent themselves from her for two days, and three, and to go about the desert to collect firewood from the different tracts of the island and to bring it to the kitchen of the King's daughter; and they continued in this state five years.

After this, it happened that Seyf-el-Muluk sat with his memluks, one day, upon the shore of the sea, conversing upon the events that had occurred, and Seyf-el-Muluk, looking aside, and seeing himself in this place with his memluks, thought upon his mother and his father and his brother Sa'id, and upon the state of glory in which he had lived, and he wept and lamented and wailed exceedingly, as did also the memluks. Then the memluks said to him, O King of the age, how long shall we weep? Weeping will not profit. This is an event written upon our foreheads by the predetermination of God (to whom be ascribed might and glory!), and the pen hath written what He hath appointed, and nought will profit us but patience. Perhaps God (whose perfection be extolled, and whose name be exalted!), who hath afflicted us by this calamity, will dispel it from us.—And Seyf-el-Muluk said to them, O my brothers, how shall we contrive our escape from this accursed woman? I see no way of escape for us unless God deliver us from her by his favour. But it hath occurred to my mind that we may flee and be at ease from this fatigue.—They said to him, O King of the age, whither can we go from this island, which is all occupied by Ghuls who eat the sons of Adam? In every place to which we might go they would find us,

and they would either eat us or take us prisoners and bring us back to our place, and the King's daughter would be incensed against us.—But Seyf-el-Muluk replied, I will do for you something, and perhaps God (whose name be exalted !) will aid us thereby to effect our deliverance, and we shall escape from this island. So they said to him, How wilt thou act ? And he answered, We will cut some of these long pieces of wood, and twist ropes of their bark, and bind one to another, and make them a raft, which we will launch into the sea, and lade with these fruits ; and we will make for it oars, and embark upon it. Perhaps God (whose name be exalted !) will give us relief by means of it ; for He is able to accomplish every thing ; and perhaps God will bless us with a fair wind, that will convey us to the land of India, and we shall escape from this accursed woman.—And they replied, This is a good idea. And they rejoiced at it exceedingly.

They began immediately to cut the pieces of wood for making the raft. Then they twisted the ropes to bind the pieces of wood together, and they persevered in this work for the space of a month. Every day, in the evening, they took some firewood, and carried it to the kitchen of the King's daughter, and they devoted the rest of the day to their work in making the raft, until they completed it. So when they had finished making it, they launched it upon the sea, and laded it with fruits gathered from the trees of the island, and prepared themselves at the close of the day, not having acquainted any one with that which they had done. Then they embarked upon the raft, and proceeded over the sea for a period of four months, not knowing whither they were borne. Their provisions were exhausted, and they had become in a state of the most violent hunger and thirst, when, lo, the sea frothed and foamed, and rose in high waves, and there came to them a horrible crocodile, which put forth its fore paw, and seized one of the memluks, and swallowed him. Therefore when Seyf-el-Muluk saw that crocodile do thus with the memluk, he wept violently. He remained upon the raft with the two other memluks⁶³ alone, and they passed on to a distance from the place of the crocodile, in a state of fear. They ceased not to remain

in this state until there appeared to them, one day, a great mountain, terrible, lofty, rising high into the air; and they were glad at the sight of it; and after that, there appeared to them an island: so they pursued their course to it with diligence, rejoicing at their arriving there. But while they were in this condition, lo, the sea became agitated, and its waves rose high, and its state became changed. Then again a crocodile raised his head, stretched forth his paw, and took the two remaining memluks of Seyf-el-Muluk, and swallowed them.

So Seyf-el-Muluk remained alone until he arrived at the island; whereupon he laboured till he had ascended the mountain, and he looked, and saw a wood, which he entered, and he walked among the trees, and began to eat of the fruits; but he saw that more than twenty great apes had ascended some of the trees; each of them larger than a mule. Therefore when Seyf-el-Muluk beheld these apes, violent fear came upon him. Then the apes descended, and surrounded him on every side; and after that, they walked before him, making a sign to him that he should follow them, and went on. So Seyf-el-Muluk walked after them; and they ceased not to proceed, with him following them, until they came to a castle of high structure, with lofty angles. They entered this castle, and Seyf-el-Muluk entered behind them, and he beheld in it, of all kinds of rarities and jewels and minerals, what the tongue cannot describe. He saw also in this castle a young man, upon the sides of whose face hairs had not begun to grow; but he was tall, exceedingly tall; and when Seyf-el-Muluk saw this young man, he was cheered by his company; and there was not in that castle any one of mankind besides this young man. The young man, on seeing Seyf-el-Muluk, was pleased with him extremely; and he said to him, What is thy name, and from what country art thou, and how camest thou hither? Acquaint me with thy story, and conceal not of it aught.—Therefore Seyf-el-Muluk replied, I, by Allah, came not hither by my own choice, nor was this place the object of my desire, nor can I remain in a place⁹⁴ until I attain what I seek.—And what is it, said the young man, that thou seekest? Seyf-el-Muluk answered him, I am of

the land of Egypt, and my name is Seyf-el-Muluk, and my father is named the King 'Asim the son of Safwan. He then related to him the events that had happened to him from the first of the case to the last; and thereupon that young man arose and betook himself to the service of Seyf-el-Muluk, and said, O King of the age, I was in Egypt, and heard that thou hadst gone to the land of China; and how far is this land from the land of China! Verily this is a wonderful thing, and an extraordinary case!—Seyf-el-Muluk replied, Thy words are true; but after that, I proceeded from the land of China to the land of India, and a wind rose against us, and the sea became agitated, and all the ships that were with me went to pieces. And he told him all that had happened to him, until he said, And I have come unto thee in this place. The young man then said to him, O son of the King, what thou hast experienced in this absence from thy country, and in the difficulties that have attended it, is sufficient for thee, and praise be to God who hath brought thee to this place! Reside then with me, that I may be cheered by thy society until I die, and thou shalt be King over this region; for it compriseth this island, of which no limit is known. Moreover these apes are skilled in arts, and every thing that thou shalt demand thou wilt find here.—But Seyf-el-Muluk replied, O my brother, I cannot remain in any place until my affair be accomplished, though I should go round about the whole world inquiring respecting the object of my desire. Perhaps God will cause me to attain my wish, or my course may lead me to a place wherein my appointed term shall end, and I shall die.

The young man then looked towards an ape, and made a sign to him; whereupon the ape absented himself for a while; after which he came back, accompanied by apes with silken napkins tied to their waists; and they brought forward a table, and put upon it about a hundred dishes of gold and silver, containing all kinds of viands, and the apes stood in the manner of servants before Kings. Next he made a sign to the chamberlains to seat themselves: so they sat; and he whose custom it was to serve stood. Then they ate until they were satisfied, when they removed the table, and brought basins and ewers of gold, and they

washed their hands. And after that, they brought wine-vessels, about forty vessels, each containing a particular kind of wine; and they drank, and enjoyed themselves, and were merry, and their time was pleasant; all the apes dancing and playing, while the eaters were occupied in eating. So when Seyf-el-Muluk beheld this, he wondered at them, and forgot the difficulties that had happened to him. And when night came, they lighted the candles, and put them in candlesticks of gold and silver. Then they brought vessels of dried and fresh fruits, and they ate; and when the time for sleep came, they spread for them the beds, and they slept. And in the morning, the young man arose as he was wont, and he woke Seyf-el-Muluk, and said to him, Put forth thy head from this window, and see what is standing beneath the window. He therefore looked, and he saw apes that filled the wide waste and all the desert tract, and none knew the number of those apes but God, whose name be exalted! So Seyf-el-Muluk said, These are numerous apes, that have filled the open country, and wherefore have they assembled at this time? And the young man answered him, This is their custom: all who are in the island have come, and some of them have come from a distance of two days' journey, or three days'; for they come every Saturday, and stand here until I awake from my sleep and put my head forth from this window; and when they see me, they kiss the ground before me; after which they depart to their occupations. And he put forth his head from the window so that they saw him; and when they beheld him, they kissed the ground before him, and departed.

Seyf-el-Muluk remained with the young man during the space of a whole month; and after that, he bade him farewell, and departed. The young man ordered a party of the apes, about a hundred, to journey with him; and they journeyed in attendance upon Seyf-el-Muluk for a period of seven days, until they had conducted him to the extremity of their country,⁸⁶ when they bade him farewell, and returned to their places. Seyf-el-Muluk then journeyed alone over the mountains and hills and the deserts and wastes for the space of four months, one day hungry and another day satiated, one day eating of the herbage and another day

eating of the fruits of the trees. He began to repent of that which he had done with himself, and of his going forth from that young man, and he desired to retrace his steps to him. But he saw an indistinct black object appearing in the distance ; so he said within himself, Is this a black city, or how is the case ? But I will not return until I see what this indistinct object is.—And when he came near to it, he saw it to be a palace of lofty structure. He who built it was Yafith the son of Nuh (on whom be peace !), and it was the palace which God (whose name be exalted !) hath mentioned in his Excellent Book, in his words, And an abandoned well, and a lofty palace.* Seyf-el-Muluk seated himself at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the case, and are its inhabitants of mankind or of the Jinn ?—He sat meditating for some time, and found not any one entering it nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace ; and he counted in his way seven entrance-passages ; but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted the curtain with his hand, and walked on within the door ; and, lo, he found a great liwan spread with silken carpets, and at the upper end of the liwan was a couch of gold, whereon sat a damsel whose face was like the moon : upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seyf-el-Muluk beheld her, he approached her and saluted ; and she returned his salutation, and said to him, Art thou of mankind or of the Jinn ? He answered, I am of the best of mankind ; for I am a King, the son of a King. And she said to him, What dost thou desire ? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place.—Seyf-el-Muluk therefore seated himself at a table, and removed the cover

* Kur'an, xxii, 44.

from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands ; after which he ascended the couch, and seated himself by the damsel, who thereupon said to him, Who art thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seyf-el-Muluk replied, As to me, my story is long. And she said to him, Tell me whence thou art, and what is the cause of thy coming hither, and what is thy desire. But he replied, Inform thou me what is thy state, and what is thy name, and who brought thee hither, and wherefore thou art residing in this place alone. And the damsel said to him,—

My name is Dawlet-Khatun : I am daughter of the King of India, and my father dwelleth in the city of Sarandib. He hath a beautiful, large garden : there is not in the land of India and its districts any superior to it ; and in it is a large tank ; and I entered that garden one day with my female slaves, and I and my female slaves approached and descended into the tank, and we proceeded to play and to amuse ourselves. But I was not aware when a thing like a cloud came down upon me, and, having snatched me away from among my female slaves, flew with me between heaven and earth, saying, O Dawlet-Khatun, fear not, but be of tranquil heart. Then he flew on with me for a short time ; after which he put me down in this palace, and immediately became transformed, and, lo, he was a comely young man, of youthful beauty, and clean in apparel ; and he said to me, Dost thou know me? I answered, No, O my master. And he said, I am son of the Blue King, King of the Jann, and my father dwelleth in the Castle of El-Kulzum,* and hath under his authority six hundred thousand of the flying and the diving Jinn. It happened to me that I was on a journey, going on my way, and I saw thee and became enamoured of thee, and, descending upon thee, seized thee from among the female slaves, and brought thee to this lofty palace, which is my place and my abode. No one ever cometh to it ; neither any of the Jinn nor any of mankind ; and from India to this place is a journey of a hundred and twenty years : so be sure that thou wilt never see again the country of thy father and thy mother. Reside

* The ancient Clysma.

then with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire.— And after that, he embraced me and kissed me, and said to me, Reside here, and fear not aught. Then he left me, and was absent from me a while; after which he came bringing these tables and the furniture and carpets. But he cometh to me every Tuesday, and remaineth with me three days;⁹⁹ and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday: then again he remaineth with me in the same manner. When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me; but he hath not induced me to become his wife. My father is named Taj-el-Muluk; and he knoweth no tidings of me, nor hath he discovered any trace of me.—This is my story: now tell me thy story.

Upon this, Seyf-el-Muluk said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the 'Efrit will come. But she replied, He did not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday: therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seyf-el-Muluk said, I hear and obey. And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end; and when he came to the mention of Bedi'-el-Jemal, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedi'-el-Jemal! Alas, for the conduct of fortune! O Bedi'-el-Jemal, dost thou not remember me, nor say, My sister Dawlet-Khatun, whither hath she gone?—Then she wept exceedingly, and lamented that Bedi'-el-Jemal had not remembered her. Seyf-el-Muluk therefore said to her, O Dawlet-Khatun, thou art a human being, and she is a Jinniyeh: how then can this be thy sister? She replied, She is my foster-sister; and the cause was this: my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden: and the mother of Bedi'-el-Jemal was in the garden, she and her 'Ons, and her time came; so she sojourned in a tract of the garden, and she gave birth to Bedi'-el-Jemal. Then

she sent one of her female slaves to my mother to demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her. She therefore arose, and, taking Bedi'-el-Jemal with her, came to my mother, and my mother suckled Bedi'-el-Jemal; and her mother and she remained with us in the garden for the space of two months; after which she journeyed to her country; and she gave to my mother a thing, saying to her, When thou wantest me, I will come to thee in the midst of the garden. Bedi'-el-Jemal used to come with her mother every year, and they used to remain with us some time, and then to return to their country; and if I were with my mother, O Seyf-el-Muluk, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedi'-el-Jemal so as to make thee attain thy desire; but I am in this place, and they know not my case. If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place; but the affair is God's (whose perfection be extolled, and whose name be exalted!), and what can I do?

Seyf-el-Muluk then said to her, Arise, and come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We cannot do that. By Allah, if we fled to the distance of a year's journey, this accursed wretch would bring us back immediately, and he would destroy us.—So Seyf-el-Muluk said, I will hide myself in a place; and when he passeth by me, I will smite him with the sword, and slay him. But she replied, Thou canst not slay him unless thou kill his soul.—And in what place, said he, is his soul? She answered, I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul?—So I answered him, O Hatim, there remaineth to me no one but thee, except God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul, and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye.—

And thereupon he said to me, When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer⁹⁷ of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it. Now I have told thee; and tell not thou any one of this; for it is a secret between me and thee.—So I said to him, To whom should I relate it? None but thou cometh unto me, that I should tell him.—Then I said to him, By Allah, thou hast put thy soul in a most strongly secured place, to which no being can gain access. How then should any one of mankind gain access to it, unless what is [seemingly] impossible be ordained, and God have predetermined like as the astrologers have said? How can one of mankind gain access to this [place]?—But he replied, Perhaps one of them may have upon his finger the seal-ring of Suleyman the son of Da'ud (on both of whom be peace!), and he may come hither, and put his hand with this seal-ring upon the face of the water, and say, By virtue of these names, let the soul of such-a-one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes; and the sparrow will come forth from the little box, and he will strangle it, and I shall die.

So thereupon Seyf-el-Muluk said, That King's son is myself, and this is the ring of Suleyman the son of Da'ud (on both of whom be peace!) upon my finger. Arise then and come with us to the shore of this sea, that we may see whether these his words be false or true.—The two, therefore, arose, and walked on until they came to the sea, when Dawlet-Khatun stood upon the sea-shore, and Seyf-el-Muluk entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Suleyman (on whom be peace!), let the soul of such-a-one, the son of the Blue King, the Jinni, come forth! And immediately the sea became agitated, and the coffer

came up. So Seyf-el-Muluk took it, and struck it against the rock, and broke it, and he broke the chests and the small boxes, and took forth the sparrow from the little box. They then returned to the palace, and ascended the couch ; and, lo, a horrible dust arose, and a huge thing came flying, and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire. But Dawlet-Khatun said to him, The Jinni hath come : therefore kill the sparrow, lest this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee. So upon this he strangled the sparrow, and it died, and the Jinni fell upon the ground, a heap of black ashes.

Then Dawlet-Khatun said, We have escaped from the hand of this accursed wretch, and how shall we now act ? Seyf-el-Muluk answered, We must seek aid of God (whose name be exalted !), who hath afflicted us ; for He will order our affair, and will aid us to effect our deliverance from our present state. And he arose and pulled off, of the doors of the palace, about ten doors. These were of sandal-wood and aloes-wood, and their nails were of gold and silver. And he took some ropes which were there, of common silk and floss-silk, and bound the doors together ; after which, he and Dawlet-Khatun helped each other so that they conveyed them to the sea and cast them into it ; they having become a raft ; and they tied it to the shore. They then returned to the palace, and carried off the dishes of gold and silver, and likewise the jewels and jacinths and precious minerals. They transported all that was in the palace of such things as were light to carry and of high price, and put them upon that raft, and they embarked upon it, placing their reliance upon God (whose name be exalted !), who satisfieth, and doth not disappoint, him who relieth upon Him. They also made for themselves two pieces of wood as oars ; and they loosed the ropes, and let the raft take its course with them over the sea. They ceased not to proceed in this manner for a period of four months, until their provisions were exhausted, and their affliction became violent, and their spirits were oppressed : so they begged of God to grant them deliverance from the state in which they were.

Seyf-el-Muluk, during the course of their voyage, used, when he slept, to put Dawlet-Khatun behind his back; and when he turned over, the sword was between them. And while they were in this state, one night, it happened that Seyf-el-Muluk was asleep, and Dawlet-Khatun awake, and, lo, the raft inclined to the shore, and came to a harbour in which were ships. So Dawlet-Khatun saw the ships, and she heard a man talking with the sailors, and the man who was talking was the chief captain. Therefore, when she heard the voice of the captain, she knew that this was the harbour of some city, and that they had arrived at the habitations of men; and she rejoiced greatly, and, having roused Seyf-el-Muluk from his sleep, she said to him, Arise, and ask this captain respecting the name of this city, and respecting this harbour. And thereupon, Seyf-el-Muluk arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbour called, and what is the name of its King? But the captain replied, O lying-faced! O silly-bearded! if thou know not this harbour nor this city, how camest thou hither? Seyf-el-Muluk said, I am a stranger, and I was in a vessel, one of the merchant-vessels, and it was wrecked, and sank with all that was in it; but I got upon a plank, and have arrived here, and I asked thee a question, which is not disgraceful. So the captain said, This is the city called 'Imariyeh, and this harbour is called the harbour Kemin el-Bahreyn.⁸⁸

Now when Dawlet-Khatun heard these words, she rejoiced exceedingly, and said, Praise be to God! So Seyf-el-Muluk said, What is the news? And she answered, O Seyf-el-Muluk, rejoice at the announcement of speedy relief; for the King of this city is my uncle, the brother of my father, and his name is 'Ali-l-Muluk. Then she said to him, Ask him, and say to him, Is the Sultan of this city, 'Ali-l-Muluk, well? He therefore asked him that question; and the captain, enraged at him, replied, Thou sayest, In my life I never came hither; but am a stranger:—who then acquainted thee with the name of the lord of this city?—And Dawlet-Khatun was glad, and she knew the captain: his name was Mo'in-ed-Din, and he was one of her father's captains: he had come forth to search for her, when she was lost, and

found her not, and he ceased not to search about until he came to the city of her uncle. Then she said to Seyf-el-Muluk, Say to him, O captain Mo'in-ed-Din, come and answer the summons of thy mistress. So he called to him in the words which she had said; and when the captain heard his words, he was violently enraged, and said to him, O dog, who art thou, and how knewest thou me? And he said to some of the sailors, Hand me a staff of shum,* that I may go to this unlucky fellow and break his head. He then took the staff, and went towards Seyf-el-Muluk; and he saw the raft, and saw upon it an object wonderful and beautiful, whereat his mind was amazed; and looking, and taking a sure view, he beheld Dawlet-Khatun sitting, like a piece of the moon. He therefore said, What is with thee? And Seyf-el-Muluk answered him, With me is a damsel named Dawlet-Khatun. And when the captain heard these words he fell down in a fit, on his hearing her name, and knowing that she was his mistress, and the daughter of his King. Then, as soon as he recovered, he left the raft with what was upon it, and repaired to the city, went up to the palace of the King, and asked permission to go in to him. So the chamberlain went in to the King, and said, The captain Mo'in hath come to thee to give thee good news. Wherefore he gave him permission to enter, and he went in to the King, and kissed the ground before him, and said to him, O King, thou hast to give a present for good news; for the daughter of thy brother, Dawlet-Khatun, hath arrived at the city, in good health and prosperity, and she is upon a raft, accompanied by a young man like the moon in the night of its fulness. And when the King heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honour upon the captain. He also ordered immediately that they should decorate the city for the safety of the daughter of his brother, and sent to her, and caused her to be brought to him, together with Seyf-el-Muluk, and saluted them, and congratulated them on their safety. He then sent to his brother to inform him that his daughter had been found and that she was with him; and when the messenger came to him, he prepared himself, and the troops assembled, and

* Ash.

Taj-el-Muluk, the father of Dawlet-Khatun, set forth, and proceeded until he came to his brother 'Ali-l-Muluk, when he met his daughter, and they rejoiced exceedingly.

Taj-el-Muluk remained with his brother a week ; after which he took his daughter, and likewise Seyf-el-Muluk, and they proceeded until they came to Sarandib, her father's country, when Dawlet-Khatun met her mother, and they rejoiced at her safety, and celebrated festivities ; and it was a great day, the like of which is not seen. As to the King, he treated Seyf-el-Muluk with honour, and said to him, O Seyf-el-Muluk, thou hast done unto me and my daughter all this benefit, and I am not able to requite thee for it, nor can any one requite thee save the Lord of all creatures : but I desire of thee that thou sit upon the throne in my place, and govern in the land of India ; for I have given to thee my kingdom and my throne and my treasures and my servants, and all this is a present from me unto thee. So thereupon Seyf-el-Muluk arose, and kissed the ground before the King, and thanked him, and said unto him, O King of the age, I have accepted all that thou hast given to me, and it is returned from me unto thee as a present also ; for I, O King of the age, desire not kingdom nor empire, nor desire I aught but that God (whose name be exalted !) may cause me to attain my desire. The King then said to him, These my treasures are at thy disposal, O Seyf-el-Muluk : whatsoever thou desire of them, take it, and consult me not respecting it, and may God recompense thee for me with every thing good ! But Seyf-el-Muluk replied, May God strengthen the King ! There is no delight for me in sovereignty nor in wealth until I attain my wish ; but I desire now to divert myself in this city, and to see its great thoroughfare-streets and its markets.—So Taj-el-Muluk ordered that they should bring him a horse of excellent breed ; and accordingly they brought him a horse saddled and bridled, of excellent breed, and he mounted it, and went forth into the market, and rode through the great thoroughfare-streets of the city. And while he was looking to the right and left, he saw a young man, with a tunic, crying it at the price of fifteen pieces of gold ; and, looking attentively at him, he found him to resemble his brother Sa'id ; and, in truth, he was Sa'id

himself; but his complexion and condition were changed by protracted estrangement and the difficulties of travel; so he did not know him. He then said to those who were around him, Bring this young man, that I may interrogate him. And they brought him to him, and he said, Take him and convey him to the palace in which I am staying, and let him remain with you until I return from diverting myself. But they imagined that he said to them, Take him and convey him to the prison. And they said, Perhaps this is one of his memluks, who hath fled from him.

Accordingly they took him and conveyed him to the prison, and shackled him, and left him sitting there. Then Seyf-el-Muluk returned from diverting himself, and went up into the palace; but he forgot his brother Sa'id, and no one mentioned him to him. So Sa'id remained in the prison; and when they went forth with the prisoners to employ them in constructions and repairs and similar works, they took Sa'id with them, and he worked with the prisoners, and dirt increased upon him. He remained in this state for the space of a month, reflecting upon his circumstances, and saying within himself, What is the cause of my imprisonment? And Seyf-el-Muluk was occupied by his joys and other things. But it happened that he was sitting one day, and remembered his brother Sa'id: so he said to the memluks who were with him, Where is the memluk who was with you on such a day? They replied, Didst thou not say to us, Convey him to the prison? He said, I did not say to you these words; but I said to you, Convey him to the palace in which I am staying. Then he sent the chamberlains to Sa'id: so they brought him to him, shackled; and they loosed him from his shackles, and stationed him before Seyf-el-Muluk, who said to him, O young man, from what country art thou? And he answered him, I am from Egypt, and my name is Sa'id, the son of the Wezir Faris. When Seyf-el-Muluk, therefore, heard his words, he rose from the throne, threw himself upon him, and clung to his neck; and by reason of his joy, he wept violently, and he said, O my brother, O Sa'id, praise be to God that thou art living, and that I have seen thee; for I am thy brother Seyf-el-Muluk, the son of the King 'Asim. So when Sa'id heard the words of his brother, and knew him,

they embraced each other, and wept together; and the persons who were present wondered at them. Then Seyf-el-Muluk ordered that they should take Sa'id and conduct him to the bath. Accordingly they conducted him thither; and on his coming forth from the bath, they clad him in sumptuous apparel, and brought him back to the chamber of Seyf-el-Muluk, who seated him with him on the throne. And when Taj-el-Muluk knew of this, he rejoiced greatly at the meeting of Seyf-el-Muluk with his brother Sa'id; and he came, and the three sat conversing upon the events that had happened to them from first to last.

Then Sa'id said, O my brother, O Seyf-el-Muluk, when the ship was submerged and the memluks also were submerged, I and a party of memluks got upon a plank, and it proceeded with us over the sea for a period of a whole month; after which, the wind cast us, by the decree of God (whose name be exalted!), upon an island. So we landed upon it; and we were hungry; wherefore we went in among the trees, and ate of the fruits, and were busied with eating; and we were not aware when there came forth upon us people like 'Efrits, who sprang upon us, and mounted upon our shoulders, saying to us, Go on with us; for ye have become our asses. I therefore said to him who had mounted me, What art thou, and why hast thou mounted me? And when he heard from me these words, he wound his leg round my neck in such a manner that I nearly died, and he beat me upon my back with his other leg so that I thought he had broken my back. I then fell upon the ground, on my face, and no strength remained in me by reason of my hunger and thirst. So when I fell, he knew that I was hungry, and, taking me by my hand, he brought me to a tree abounding with fruit, and it was a pear-tree; and he said to me, Eat from this tree until thou art satiated. I therefore ate from that tree until I was satiated, and I arose to walk, without desiring to do so; but I had not gone more than a little way before that person turned back and mounted again upon my shoulders. A while I walked, a while I ran, and a while I trotted; and he, riding upon me, laughed, and said, In my life I have never seen an ass like thee.

Now it happened that we gathered some bunches of

grapes one day, and put them into a trench, and trod them with our feet, and that trench became a great pool. Then we waited some time, and, coming again to the trench, we found that the sun had heated that juice, and that it had become wine. So after that, we used to drink of it, and intoxicate ourselves, and our faces became red, and we used to sing and dance, by reason of the exhilaration produced by intoxication; whereupon they said, What is it that reddeneth your faces, and maketh you dance and sing? We replied, Ask ye not respecting this. And what desire ye by asking respecting it?—They said, Inform us, that we may know the truth of the case. And we replied, [It is] the expressed juice of grapes. And upon this they took us to a valley, of which we knew not the length nor the breadth, and in that valley were grape-vines of which neither the beginning nor the end was known: every one of the bunches that were upon them was as much as twenty pounds in weight, and every one was within easy reach; and they said to us, Gather of these. We therefore gathered of them a great quantity; and I saw there a large trench, larger than a great tank, which we filled with grapes, and we trod them with our feet, and did as we had done the first time: so it became wine, and we said to them, It hath come to perfection. With what then will ye drink?—Whereupon they answered us, There were in our possession some asses like you, and we ate them, and their heads remain: therefore give us to drink in their skulls. And we gave them to drink, and they became intoxicated; after which they lay down: and they were about two hundred. Upon this we said, one to another, Is it not enough for these to ride us, but will they eat us also? There is no strength nor power but in God, the High, the Great! But we will make intoxication to overcome them, and then we will kill them, and be secure from them, and escape from their hands.—Accordingly we roused them, and proceeded to fill for them those skulls, and to give them to drink; but they said, This is bitter. So we said to them, Wherefore do ye say that this is bitter? Every one who saith that, if he drink not of it ten times he will die the same day.—They therefore feared death, and said to us, Give us to

drink all the ten times. And when they had drunk what remained of the ten draughts, they were intoxicated, and their intoxication was excessive, and their strength entirely failed : so we dragged them by their hands, and collected a great quantity of the sticks of those vines and put them around them and upon them ; after which we set fire to the sticks, and stood at a distance, to see what would become of them. We then approached them, after the fire had become low, and we saw that they were reduced to a heap of ashes.

We therefore praised God (whose name be exalted !) who had saved us from them, and, going forth from the midst of that island, we sought the shore of the sea. Then we parted. But as to me and two of the memluks, we walked until we came to a great wood, abounding with trees, where we busied ourselves with eating. And, lo, a person of tall stature, with a long beard, with long ears, and with two eyes like two cressets, before whom were many sheep which he was tending, and with him was a party of persons like himself. And when he saw us, he rejoiced at our coming, and was glad ; and he welcomed us, saying, A friendly and free welcome ! Come to my abode, that I may slaughter for you one of these sheep, and roast it, and feed you.—So we said to him, And where is thy place ? And he answered, Near to this mountain : go ye then in this direction until ye see a cave, which enter ye ; for in it are many guests like you. Go and sit with them until we prepare for you the entertainment.—And we felt sure that his words were true, and went in that direction, and entered that cave ; but we saw the guests that were in it all of them blind ; and when we went in to them, one of them said, I am sick :—and another said, I am infirm. So we said to them, What are these words that ye utter ? What is the cause of your infirmity and your disease ?—And they asked us, saying, Who are ye ? We answered them, We are guests. And they said to us, What hath thrown you into the hand of this accursed wretch ? There is no strength nor power but in God, the High, the Great ! This is a Ghul, that eateth the sons of Adam, and he hath blinded us, and desireth to eat us.—We therefore said to them, How

hath this Ghul blinded you? They replied, Verily forthwith he will blind you like us.—But how, said we, will he blind us? They answered us, He will bring you cups of milk, and will say to you, Ye are wearied by your journey: therefore take this milk, and drink of it. And when ye drink of it, ye will become like us.—So I said within myself, There remaineth for us no escape save by stratagem. And I dug a hole in the ground, and sat over it. Then, after a while, the accursed Ghul came in to us, bringing cups of milk, and he handed to me a cup, and handed a cup to each of those who were with me, saying to us, Ye have come from the desert thirsty; therefore take this milk, and drink of it, while I roast for you the meat. Now as to myself, I took the cup, and put it near to my mouth, and emptied it into the hole; after which I cried out, Ah! my sight is gone, and I have become blind! And I held my eyes with my hand, and began to weep and cry out, while he laughed, and said, Fear not. But as to the two who were my companions, they drank the milk, and became blind. And thereupon the accursed arose immediately, and, having closed the entrance of the cave, drew near to me, and felt my ribs, and he found me lean, having no meat upon me; wherefore he felt another, and he saw that he was fat, and rejoiced thereat. He then slaughtered three sheep, and skinned them, and he brought some spits of iron, upon which he put the flesh of the sheep, and he put them over a fire, and roasted the meat; after which he brought it to my two companions, who ate, and he ate with them. He next brought a leathern bottle full of wine, and drank it, and laid himself down upon his face and snored.

So upon this I said within myself, Verily he is immersed in sleep, and how shall I slay him? Then I remembered the spits; and I took two of them, and put them into the fire, and waited until they had become like red-hot coals; whereupon I girded myself, and, having risen upon my feet, took the two iron spits in my hand, and drew near to the accursed, and thrust them into his eyes, pressing upon them with all my strength. So by reason of the sweetness of life he rose erect upon his feet and desired to lay hold upon me, after he had become blind. But I fled from him into the

inner part of the cave, while he pursued me; and I said to the blind men who were with him, What is to be done with this accursed? Upon which one of them said, O Sa'id, arise and ascend to this aperture: thou wilt find in it a polished sword; and do thou take it, and come to me, that I may tell thee what thou shalt do. Accordingly I ascended to the aperture, and took the sword, and came to that man; and he said to me, Take it, and smite him upon his waist, and he will die instantly. I therefore arose and ran after him, and he was tired with running, and he came to the blind men to kill them: so I came to him, and smote him with the sword upon his waist, and he became divided in twain; upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time. Wherefore I resolved to smite him a second time; but he who directed me to the sword said, Smite him not a second time; for in that case he will not die, but will live, and will destroy us. So I complied with the direction of that man, and smote him not; and the accursed died. The man then said to me, Arise; open the cave, and let us go forth from it. Perhaps God will aid us, and we shall be safe from this place.—But I replied, No harm remaineth for us. We will rather rest, and slaughter some of these sheep, and drink of this wine; for the land is far-extending.—And we remained in this place for a period of two months, eating of these sheep and of the fruits.

After this, it happened that we were sitting upon the shore of the sea, one day, and I saw a large ship appearing upon the sea in the distance: so we made a sign to the persons on board, of it, and called out to them. But they feared that Ghul; for they knew that upon this island was a Ghul that ate human beings; wherefore they desired to escape. We however made signs to them with the ends of our turbans, and drew nearer to them, and proceeded to call out to them; and thereupon one of the passengers, who was sharp-sighted, said, O company of passengers, verily I see these indistinct objects to be human beings like us, and they have not the form of Ghuls. Then they came towards us by little and little until they drew near to us; and when they were convinced that we were human beings, they

saluted us, and we returned their salutation, and gave them the good news of the slaughter of the accursed Ghul; whereupon they thanked us. We then provided ourselves from the island with some of the fruits that were upon it, and embarked on board the ship, and it bore us along with a fair wind for the space of three days. But after that, a wind rose against us, and the darkness of the sky became excessive, and not more than one hour had elapsed when the wind bore the ship to a mountain, and it was wrecked, and its planks were rent asunder. However, God, the Great, decreed that I should lay hold of one of its planks, and I got upon it, and it bore me along for two days. A fair wind had then come, and I, sitting upon the plank, proceeded to row with my feet for some time, until God (whose name be exalted!) caused me to reach the shore in safety, and I landed at this city. But I had become a stranger, alone, solitary, not knowing what to do, and hunger had tormented me, and extreme trouble had befallen me. I therefore came to the market of the city, after I had hidden myself and pulled off this tunic, saying within myself, I will sell it, and sustain myself with its price until God shall accomplish what He will accomplish. Then, O my brother, I took the tunic in my hand, and the people were looking at it, and bidding up for its price, until thou camest and sawest me, and gavest orders to convey me to the palace; whereupon the young men took me and imprisoned me; and after this period thou rememberedst me, and causedst me to be brought to thee. Thus I have acquainted thee with the events that have happened to me; and praise be to God for the meeting!

And when Seyf-el-Muluk, and Taj-el-Muluk, the father of Dawlet-Khatun, heard the story of the Wezir Sa'id, they wondered at it greatly. Taj-el-Muluk had prepared a pleasant place for Seyf-el-Muluk and his brother Sa'id; and Dawlet-Khatun used to come to Seyf-el-Muluk, and to thank him, and converse with him respecting his kind conduct. Then the Wezir Sa'id said, O Queen, I desire thine aid to accomplish his wish. And she replied, Yes; I will exert myself in his favour so that he shall attain his wish, if it be the will of God, whose name be exalted! And

looking towards Seyf-el-Muluk, she said to him, Be of good heart, and cheerful eye.—Thus was the case of Seyf-el-Muluk and his Wezir Sa'id. And now, as to the Queen Bedi'-el-Jemal, information was brought to her of the return of her sister Dawlet-Khatun to her father and her country; and she said, I must visit her and salute her in beautiful trim and ornaments and apparel. So she repaired to her; and when she drew near to her abode, the Queen Dawlet-Khatun met her, and saluted her and embraced her, and kissed her between her eyes; and the Queen Bedi'-el-Jemal congratulated her on her safety. Then they sat conversing, and Bedi'-el-Jemal said to Dawlet-Khatun, What happened to thee during thine absence from thy country?—O my sister, replied Dawlet-Khatun, ask me not respecting the things that befell me. Oh, what difficulties do human creatures endure!—And how so? asked Bedi'-el-Jemal. She answered, O my sister, I was in the Lofty Palace, and in it the son of the Blue King had possession of me. And she related to her the rest of the story from first to last, and the story of Seyf-el-Muluk, and what happened to him in the palace, and the difficulties and horrors that he had endured until he came to the Lofty Palace: also how he had killed the son of the Blue King, and how he had pulled off the doors, and made them into a raft, and made for it oars; and how he came hither; whereat Bedi'-el-Jemal wondered. Then she said, By Allah, O my sister, verily this was one of the most extraordinary of wonderful cases, and I desire to acquaint thee with the origin of his tale; but bashfulness preventeth my doing so. Bedi'-el-Jemal therefore said to her, What is the cause of thy bashfulness, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? Wherefore then shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter.

So Dawlet-Khatun replied, Verily he saw thy portrait on the tunic which thy father sent to Suleyman the son of Da'ud, on both of whom be peace! Suleyman opened it not, nor saw what was on it, but sent it to the King 'Asim the son of Safwan, the King of Egypt, among other presents

and rarities which he sent to him ; and the King 'Asim gave it to his son Seyf-el-Muluk before he opened it. And when Seyf-el-Muluk took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it ; wherefore he came forth to seek thee, and he endured all these difficulties on thine account.—But Bedi'el-Jemal said (and her face had become red, and she was abashed at Dawlet-Khatun), Verily this is a thing that can never be ; for mankind agree not with the Jann. So Dawlet-Khatun proceeded to describe to her Seyf-el-Muluk, and the excellence of his form and his conduct and his horsemanship ; and she ceased not to praise him and to mention to her his qualities until she said, O my sister, for the sake of God (whose name be exalted !) and for my sake, come and converse with him, though thou speak but a single word. But Bedi'el-Jemal replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seyf-el-Muluk and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dawlet-Khatun humbled herself to her, and kissed her feet, and said, O Bedi'el-Jemal, by the milk that we have sucked, I and thou, and by the characters engraved upon the seal of Suleyman (on whom be peace !), hear these my words ; for I pledged myself to him in the Lofty Palace that I would shew him thy face. I conjure thee then by Allah to shew him thy form once, for my sake, and that thou also see him.—And she proceeded to weep to her, and to humble herself to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will shew him my face once.

Upon this, therefore, the heart of Dawlet-Khatun was comforted. She kissed her hands and her feet, and went forth, and came to the largest palace, which was in the garden ; and she ordered the female slaves to spread the furniture in it, to set in it a couch of gold, and to place the wine-vessels in order. She then arose, and went in to Seyf-el-Muluk and Sa'id his Wezir, who were sitting in their place, and gave to Seyf-el-Muluk the good news of the attainment of his desire, and the accomplishment of his wish ; and

she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourselves from the eyes of the people, so that no one of those who are in the palace may see you, until I and Bedi'-el-Jemal come. So Seyf-el-Muluk and Sa'id arose, and repaired to the place to which Dawlet-Khatun had directed them; and when they entered it, they saw a couch of gold set, with the cushions upon it, and there were viands and wine. And they sat a while. Then Seyf-el-Muluk thought upon his beloved, and his bosom thereupon became contracted, and love and desire assailed him: he therefore arose and walked on until he went forth from the entrance-passage of the palace. His brother Sa'id followed him; but he said to him, O my brother, sit thou in thy place, and follow me not, until I return to thee. So Sa'id sat, and Seyf-el-Muluk descended, and entered the garden, intoxicated by the wine of desire, perplexed by excess of passion and distraction; love had agitated him, and ecstasy had overcome him, and he recited these verses:—

O Bedi'-el-Jemal, I have none beside thee: have mercy on me then;
 for I am the captive of thy love!
 Thou art the object of my search, and my desire and my joy. My
 heart hath refused to love any beside thee.
 Would I were informed if thou knewest of my weeping all the
 night long with sleepless eyelid.
 Command sleep to sojourn in my eyelid, and then perhaps I shall
 behold thee in a dream.
 Be favourable to one who is distracted by love. Save him from
 the destructive effects of thy cruelty.
 May God increase thy beauty and thy happiness, and may all thine
 enemies be a ransom for thee!
 The lovers shall be ranged, on the day of resurrection, beneath my
 banner, and all the beauties beneath thine.

Then he wept again, and recited other verses; and thus he continued to do, now weeping, and now reciting, till Sa'id, thinking him slow to return, went forth from the palace to search for him in the garden, and saw him walking there, perplexed, and reciting verses. Thereupon Seyf-el-Muluk and Sa'id his brother met, and they proceeded to divert themselves in the garden, and to eat of the fruits.

But as to Dawlet-Khatun, when she and Bedi'-el-Jemal

came to the palace, they entered it, after the eunuchs had decorated it with varieties of ornaments, and done in it all that Dawlet-Khatun had ordered them, having prepared for Bedi'-el-Jemal a couch of gold that she might sit upon it. So when Bedi'-el-Jemal saw that couch, she seated herself upon it; and there was by her side a window overlooking the garden. The eunuchs had brought varieties of exquisite viands, and Bedi'-el-Jemal and Dawlet-Khatun ate, the latter putting morsels into the mouth of the former until she was satisfied; when she called for various sweetmeats, and the eunuchs brought them, and the two ladies ate of them as much as sufficed them, and washed their hands. Next, Dawlet-Khatun prepared the wine and the wine-vessels, arranged the ewers and the cups, and proceeded to fill and to hand to Bedi'-el-Jemal; after which she filled the cup and drank. Then Bedi'-el-Jemal looked from the window that was by her side into that garden, and saw its fruits and branches; and happening to turn her eyes in the direction of Seyf-el-Muluk, she beheld him wandering about in the garden, with the Wezir Sa'id behind him, and heard Seyf-el-Muluk reciting verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs. She therefore looked towards Dawlet-Khatun (and the wine had made sport with her affections), and she said to her, O my sister, who is this young man that I see in the garden, perplexed, distracted, melancholy, sighing? So Dawlet Khatun said to her, Wilt thou permit his presence with us that we may see him? She answered, If thou canst bring him, do so. And upon this Dawlet-Khatun called him, saying to him, O son of the King, come up to us, and approach us with thy beauty and loveliness. Wherefore Seyf-el-Muluk, knowing the voice of Dawlet-Khatun, went up into the palace; and when his eye fell upon Bedi'-el-Jemal, he fell down in a fit: so Dawlet-Khatun sprinkled upon him a little rose-water, and he recovered from his fit. He then arose, and kissed the ground before Bedi'-el-Jemal, who was confounded by his beauty and loveliness; and Dawlet-Khatun said, Know, O Queen, that this is Seyf-el-Muluk, through whose means my deliverance was effected, by the decree of God (whose name

be exalted !), and he is the person whom all kinds of difficulties have befallen on thine account ; wherefore I desire that thou regard him favourably. Upon this, Bedi'-el-Jemal, after laughing, said, And who fulfilleth vows, that this young man should fulfil them ? For mankind are destitute of affection.—So Seyf-el-Muluk replied, O Queen, verily faithlessness will never be in me : and all people are not alike. And he wept before her, and recited these verses :—

O Bedi'-el-Jemal, be propitious to one sorrowful, worn and afflicted
by an enchanting, cruel eye !
By the beauteous colours combined in thy cheeks, the white and
deep red like that of the anemone,
Punish not with abandonment one in constant suffering ; for my
body is wasting through protracted estrangement !
This is my wish, and the utmost that I hope for ; and union is my
desire, if this be possible.

Then he wept violently, and recited other verses ; and when he had ended them, he wept again violently ; whereupon Bedi'-el-Jemal said to him, O son of the King, verily I fear to give myself up to thee entirely, lest I should not experience from thee affection nor love ; for often the good qualities of mankind are found to be few, and their perfidy is great. And know that the lord Suleyman the son of Da'ud (on both of whom be peace !) took Bilkis * lovingly ; and when he saw another more beautiful than she, he turned from her to that other person.—But Seyf-el-Muluk replied, O my eye and my soul, God hath not created all mankind alike, and I, if it be the will of God, will fulfil my vow, and will die beneath thy feet. Thou shalt see what I will do agreeably with that which I say, and on God I depend for my doing as I say.—So upon this, Bedi'-el-Jemal said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other, that neither of us will be treacherous to the other ; and may God (whose name be exalted !) execute vengeance on the one who is treacherous to the other ! And when Seyf-el-Muluk heard from her these words, he sat ; and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Jinn.

* The Queen of Sheba. See Kur'an, xxvii.

Then they remained a while embracing one another, and weeping by reason of the violence of their joy. And after Bedi'-el-Jemal and Seyf-el-Muluk had sworn, each to the other, Seyf-el-Muluk arose to walk, and Bedi'-el-Jemal arose also to walk, attended by a slave-girl carrying some food, and carrying likewise a bottle full of wine. And Bedi'-el-Jemal sat, and the slave-girl put before her the food and the wine; but they had not remained more than a short time when Seyf-el-Muluk approached; whereupon she met him with salutation, and they embraced each other.

After this, they sat a while eating and drinking; and Bedi'-el-Jemal said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels; and when thou enterest, salute her with politeness and reverence; and look towards the couch; thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head: then put them beneath thy right arm-pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers?—be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words. Perhaps God (whose name be exalted!) may incline her heart to thee, and she may consent to that which thou desirest.—She then called that slave-girl; and her name was Marjaneh; and she said to her, By thy love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee.—So she replied, O my mistress, and light of mine eye, tell me what is thine affair, that I may accomplish it for thee on my

head and mine eye. And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father; that thou convey him to her tent, and take care of him. And when thou enterest the tent, thou with him, and seest him take the slippers, and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that I may accomplish it for thee?—thereupon enter thou quickly, and salute her and say to her, O my mistress, I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace, and killed the son of the Blue King, and delivered the Queen Dawlet-Khatun, and conveyed her to her father safe; and I have brought him to thee that he may inform thee and give thee the glad tidings of her safety: therefore be gracious unto him.—Then, after that, say to her, By Allah, I conjure thee tell me, is not this young man comely, O my mistress? And she will answer thee, Yes. And thereupon say to her, O my mistress, verily he is perfect in honour and generosity and courage, and he is the lord of Egypt, and its King, and he compriseth all praiseworthy qualities. And when she saith to thee, What is his affair?—reply, My mistress saluteth thee, and asketh thee, how long shall she remain in the house a maiden, unmarried? For the time hath become tedious to her. What then is thy desire in not marrying her, and wherefore dost thou not marry her during thy life and the life of her mother, like other damsels?—And if she say to thee, How shall we act to marry her? If she know any one, or if any one have occurred to her mind, let her inform us respecting him, and we will do for her as she wisheth as far as may be possible:—then do thou reply, O my mistress, thy daughter saith to thee, Ye were desirous of marrying me to Suleyman (on whom be peace!), and ye designed for him my portrait on the tunic. But he had no lot in me; and he sent the tunic to the King of Egypt, who gave it to his son, and he saw my portrait delineated upon it, and became enamoured of me; wherefore he abandoned

the kingdom of his father and his mother, turning from the world and what it containeth, and came forth wandering over the earth without regard to any thing, and endured the greatest of troubles and horrors on my account.

The slave-girl then took up Seyf-el-Muluk, and said to him, Close thine eyes. He therefore did so; and she flew up with him to the sky; and after a while, she said to him, O son of the King, open thine eyes. So he opened his eyes, and beheld the garden, the Garden of Irem; and the slave-girl Marjaneh said to him, Enter, O Seyf-el-Muluk, this tent. Upon this, Seyf-el-Muluk uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her; wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedi'el-Jemal had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissedst them, and when didst thou tell me of a want and I did not perform it for thee? So upon this the slave-girl Marjaneh entered, and saluted her with politeness and reverence; after which she repeated what Bedi'el-Jemal had told her. But when the old woman heard these words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Jinn? Seyf-el-Muluk therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, whose name be exalted! Then the old woman reflected for some time, with her head hung down; and after that, she raised her head, and said, O comely young man, wilt thou keep the covenant and the compact? He answered her, Yes, by Him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden,

and divert thyself in it, and eat of the fruits of which the equals exist not, and of which there are not in the world the like, while I send to my son Shahyal, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!); for he will not oppose me, nor disobey my command. I will marry to thee his daughter Bedi'-el-Jemal: so be of good heart; for she shall be thy wife, O Seyf-el-Muluk.—And when Seyf-el-Muluk heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden. The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyal, see for him in whatsoever quarter and place he is, and bring him unto me. So the slave-girl went and searched for the King Shahyal, and she met with him, and brought him to his mother.

Meanwhile, Seyf-el-Muluk was diverting himself in the garden, when five of the Jann, who were of the subjects of the Blue King, saw him; and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who killed the son of the Blue King.—Then they said, one to another, We will employ a stratagem against him, and interrogate him, and ask information of him. So they walked on by little and little until they came to Seyf-el-Muluk in a side of the garden, when they seated themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dawlet-Khatun from him. He was a perfidious dog, and had circumvented her; and had not God sent thee to her for that purpose, she had never escaped. But how didst thou kill him?—And Seyf-el-Muluk looked at them and answered them, I killed him by means of this seal-ring that is upon my finger. So it was evident to them that he was the person who killed him: therefore two of them seized his hands, and two his feet, and the other held his mouth, lest he should call out, and the people of the King Shahyal should hear him and deliver him from their hands. Then they took him up and flew away with him, and they ceased not in their flight until they alighted in the presence of their King, when they stationed him before him, and said, O King

of the age, we have brought thee him who killed thy son.—And where is he? said the King. They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of mine eye, without right, and without any offence that he had committed against thee? Seyf-el-Muluk answered him, Yes, I killed him; but on account of his tyranny and his iniquity; for he took the children of the Kings, and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone.—So it was evident to the Blue King that this was the person who killed his son, without doubt; and thereupon he called for his Wezir, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case. Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act?—The chief Wezir answered, Cut off one of his limbs. Another said, Inflict upon him every day a severe beating. Another said, Cut him through the middle. Another said, Cut off all his fingers, and burn them with fire. Another said, Crucify him. And every one of them proceeded to speak according to his judgment.

But there was with the Blue King a great Emir, acquainted with affairs and with the circumstances of the times, and he said to the King, O King of the age, I will say to thee some words, and it is thine to judge whether thou wilt attend to that which I counsel thee to do. He was the counsellor of his kingdom, and the chief officer of his empire, and the King used to attend to his words, and act according to his judgment, and not oppose him in aught. Now he rose upon his feet, kissed the ground before him, and said to him, O King of the age, if I give thee advice in this affair, wilt thou follow it, and wilt thou grant me indemnity? And the King answered him, Shew thine opinion, and thou shalt be safe. Then said he, O King, if thou kill this man, and receive not my advice, nor consider my words, the slaughter of him at this time will not

be right; for he is in thy hand and in thine asylum, and he is thy captive, and when thou desirest him thou findest him, and mayest do with him as thou wilt. Be patient then, O King of the age; for this man hath entered the Garden of Irem, and married Bedi'-el-Jemal, the daughter of the King Shahyal, and become one of them, and thy people seized him and brought him unto thee, and he hath not concealed his case from them nor from thee. So if thou slay him, the King Shahyal will demand of thee his blood-revenge, and will act hostilely to thee, and come to thee with forces on account of his daughter, and thou art not able to prevail against his forces, nor hast thou power to contend with him.—The King therefore attended to this his advice, and gave orders to imprison Seyf-el-Muluk.—Thus did it happen unto him.

Now the lady Bedi'-el-Jemal, having met with her father Shahyal, sent the slave-girl to search for Seyf-el-Muluk; and she found him not; wherefore she returned to her mistress, and said, I have not found him in the garden. And she sent to the gardeners, and asked them respecting Seyf-el-Muluk; and they answered, We saw him sitting beneath a tree, and, lo, five persons, of the people of the Blue King, alighted by him, and conversed with him: then they took him up, and stopped his mouth, and flew with him, and departed. So when the lady Bedi'-el-Jemal heard these words, the affair was not a light matter to her. She was violently enraged, and, rising upon her feet, she said to her father the King Shahyal, How is it that thou art King, and the people of the Blue King come to our garden and take our guest and depart with him in safety while thou art living? In like manner his mother also began to provoke him, and to say, It is not fit that any one should transgress against us while thou art living. But he replied, O my mother, this human being killed the son of the Blue King, a Jinni; so God cast him into his hand: how then should I go to him and act hostilely towards him on account of the human being? His mother however said to him, Go to him, and demand of him our guest; and if he be living, and he deliver him to thee, take him, and come back; but if he have slain him, seize the Blue King alive, him and his children and his harim,

and every one who hath his protection among his dependants, and bring them alive unto me, that I may slaughter them with mine own hand, and devastate his dwellings. If thou do not that which I have commanded thee, I will not hold thee lawfully acquitted of the obligation that thou owest me for my milk, and my rearing of thee shall be as though it were to thee unlawful.—So upon this the King Shahyal arose, and commanded his troops to go forth, and repaired unto him, in honour of his mother, and from a regard to the feelings of herself and of those who were beloved of her, and in order to the accomplishment of a thing that had been decreed from eternity.

Shahyal set forth with his troops, and they ceased not to pursue their way until they came to the Blue King, and the two armies met; whereupon the Blue King was defeated with his army, and the victors seized his children, great and small, and the lords of his empire and its great men, and bound them, and brought them before the King Shahyal, who said to the Blue King, O Blue, where is Seyf-el-Muluk, the human being, who was my guest. The Blue King said to him, O Shahyal, thou art a Jinni and I am a Jinni, and on account of a human being who hath killed my son dost thou do these deeds? He is the destroyer of my son, the vital spark of my heart and the ease of my soul, and how hast thou done all these deeds, and spilt the blood of so many thousand Jinnis?—But Shahyal replied, Desist from these words; and if he be living, bring him, and I will liberate thee, and will liberate every one of thy children whom I have seized: but if thou have slain him, I will slaughter thee and thy children. The Blue King said to him, O King, is this more dear unto thee than my son? The King Shahyal answered him, Verily thy son was a tyrant; for he carried off the children of men, and the daughters of Kings, and put them in the Lofty Palace and the Abandoned Well, and acted impudently towards them. And the Blue King said to him, He is with me; but make thou reconciliation between us and him. So he reconciled them, and conferred upon them robes of honour, and he wrote a voucher agreed upon between the Blue King and Seyf-el-Muluk respecting the slaughter of the son of the former; after which, the King Shahyal received

Seyf-el-Muluk, and entertained them handsomely ; and the Blue King remained with him, he and his army, three days. Then Shahyal took Seyf-el-Muluk, and brought him to his mother, who rejoiced exceedingly at seeing him, and Shahyal wondered at the beauty of Seyf-el-Muluk, and his perfection and loveliness ; and Seyf-el-Muluk related to him his story from beginning to end, telling him what had befallen him with Bedi'el-Jemal.

The King Shahyal then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest : so take him and go with him to Sarandib, and celebrate there a magnificent festivity ; for he is a comely young man, and hath endured horrors on her account. Accordingly she proceeded with her female slaves until they arrived at Sarandib, and entered the garden belonging to the mother of Dawlet-Khatun. Bedi'el-Jemal saw Seyf-el-Muluk, after they had gone to the tent and met one another, and the old woman related to them what he had experienced from the Blue King, and how he had been at the point of death in the prison of the Blue King. Then⁹⁹ the King Taj-el-Muluk, the father of Dawlet-Khatun, summoned the great men of his empire, and they performed the ceremony of the contract of the marriage of Bedi'el-Jemal to Seyf-el-Muluk, and married her to him ; and when the ceremony of the contract was performed, the ushers of the court cried out, May it be blessed ! He deserveth !—and they scattered the gold and the silver upon the head of Seyf-el-Muluk, conferred costly robes of honour, and made banquets. Seyf-el-Muluk then said to Taj-el-Muluk, O King, pardon ! I would ask of thee a thing, and I fear that thou mayest refuse it me and disappoint me. But Taj-el-Muluk replied, By Allah, wert thou to demand my soul, I would not withhold it from thee, on account of the kind actions that thou hast done. So Seyf-el-Muluk said, I desire that thou marry Dawlet-Khatun to my brother Sa'id, that we may both be thy pages. And Taj-el-Muluk replied, I hear and obey. He forthwith assembled the great men of his empire a second time, and performed the ceremony of the contract of the marriage of his daughter Dawlet-Khatun to Sa'id ; and when they had finished the ceremony of the contract, they scattered the gold and the

silver, and the King commanded that they should decorate the city. They then celebrated the festivity, and Seyf-el-Muluk took Bedi'-el-Jemal as his wife, and Sa'id took Dawlet-Khatun as his wife the same night. Seyf-el-Muluk ceased not to remain in retirement with Bedi'-el-Jemal for forty days; and she said to him one day, O son of the King, doth there remain in thy heart a regret for any thing? Seyf-el-Muluk answered, God forbid! I have accomplished my want, and no regret remaineth in my heart; but I desire to meet my father and mother in the land of Egypt, and to see if they have continued well or not.—So she ordered a party of her servants to convey him and Sa'id to the land of Egypt; and they conveyed them to their families in Egypt; and Seyf-el-Muluk met his father and his mother, as also did Sa'id, and they remained with them a week. Then each of them bade farewell to his father and his mother, and they departed to the city of Sarandib; and whenever they desired to see their families, they used to go and return. Thus Seyf-el-Muluk lived with Bedi'-el-Jemal a most pleasant and most agreeable life, and in like manner did Sa'id and Dawlet-Khatun, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not, who created the creatures, and sentenced them to death, and who is the First, without beginning, and the Last, without end!

NOTES ON TEXT

¹ Not in CT; B, a King of the Persians, named the King Sābūr (*i.e.* Shāpūr).

² Mahrajān (Pers. Mihrgān), beginning on the 16th of Mihr, the seventh month.

³ These five words inserted from B.

⁴ B varies considerably here and in what immediately follows.

⁵ She is called Shems-en-Nahār in B.

⁶ Hence to end of couplet from B.

⁷ I read baghtatan instead of burhatan.

⁸ Explained by the words Ledhdhet-ed-dunyā, by the Sheykh Eṭ-Ṭanṭāwī. Uns (vulg., anas) is used in the sense of inās (conj. IV). Compare Ḥosn-el-Wujūd, "Beauty of the World."

⁹ In the original there is a play upon the name Uns-el-Wujūd.

¹⁰ Baḥr-el-Kunūz, Sea or River of Treasures; but it may refer to the people called Kunūz who live on the banks and islands of the Nile north of Aswān as far as Wādī es-Subū'. Philæ is now called the Island of Anas (*i.e.* Uns) el-Wujūd, who was believed to have built its temples.

¹¹ So B; in CT, by omission of a point, "branch."

¹² "In the four quarters of the horizon"; or, acc. to Eṭ-Ṭanṭāwī, "among the flapping (or palpitating) [standards]."

¹³ Of 48 anecdotes here following, 22 are translated.

¹⁴ Read khaṭara in place of ḥaḍara or ḥaḍira.

¹⁵ Two anecdotes omitted here.

¹⁶ Five stories of his are omitted here.

¹⁷ Arāhu, šūretāka, B; arāka, šūretahu, CT.

¹⁸ After the first anecdote, the story of Tawaddud, the learned slave-girl (Nts. 436-462), and eighteen anecdotes (Nts. 462-482) follow, of which four are translated. Almost all of them relate to saints and miracles.

¹⁹ A portion is here omitted.

²⁰ Here in the text follows the story of Ḥasīb, Bulūkiya, and Jānsah (Nts. 482-536), [or "The Queen of the Serpents,"] which is omitted in the translation.

²¹ [Lane appended numerous lengthy notes with a view to identifying the various places mentioned in the voyages of Es-Sindibād. His chief conclusions are here merely epitomized. The narrative, he says, is evidently founded upon the exaggerated reports of a variety of travellers, and almost all their reports are related in the 'Ajāib el-Makhlūkāt of El-Ḳazwīnī (died 1283), and the Kharīdet el-'Ajāib of

Ibn-el-Wardī (died 1348), probably the chief sources from which the compiler of *Es-Sindibād* drew most of his materials, though some of the incidents may be inferred to have been matters of common report in the East long before. *El-Ḳazwīnī* describes the Fish-Island, Sea-horse (hippopotamus), Aerial Voyage (p. 126), Valley of Diamonds (Golkonda, the Murphili of Marco Polo); and Polyphemus is not peculiar to the *Odyssey*. The cannibals who fatten men and eat them have been supposed to be the people of the Andaman Islands, but Lane places them, as well as the Old Man of the Sea (whom he takes to have been a great ape), in Sumatra, where the inhabitants are related to have stupified people before devouring them; and he identifies Sumatra with Rāmin, Rāmī, Er-Rahā, etc., and also with the Island and Mountain of Apes, which is described by Ibn-el-Wardī and *El-Idrīsī*. Serandīb is, of course, Ceylon. Zābij (Zānij, Zālīj, Rānij, etc., the Rāj of *El-Ḳazwīnī*, and the "Zapage" of the "Accounts of India and China" by two Moḥam. Travellers of the 7th century), whose king was the Mīhrāj or Mahārājā, he takes to be Borneo. Kala, the Kulleh of Ibn-el-Wardī, he believes to be Banca; Šanf, Tsiampa, on the south of Cochīn China, famous for its aloes-wood; Ḳamar, conjecturally, either part of the Malay peninsula, or on the opposite side of the Gulf of Siam, near Tsiampa; Kāsīl, or Barṭāl, probably near Borneo, perhaps (as Hole suggested) the Poelsetton of de Argensola; *Es-Selāmīṭ*, described by *El-Ḳazwīnī* and *El-Idrīsī*, should be near Java.—The Rukh may be a purely fabulous bird, with reminiscences of the phoenix; but is probably identical with the 'Ankā and Šimurgh, supposed to represent either the condor or the bearded vulture.—In the deviations from CT recorded in the following notes it will be seen that use was made of the edition of *Es-Sindibād's* voyages published by M. Langlès. My father collated the translation with the Calcutta edition of the complete Nights, published (1839-42) by Sir W. Macnaghten after Lane's translation was made, but this is substantially the same as CT, and was printed from an Egyptian MS. belonging to H. Salt, the British Consul-General. S. L.-P.]

²² *El-Hindibād*, C200, Langlès.

²³ Latter hemistich from B.

²⁴ Than poverty C200, Langlès.

²⁵ *El-Mīhrāj*: so written by the Arabs. In CT and B, *El-Mahrajān*. The Indian *Mahārājā*.

²⁶ Here a little abridged.

²⁷ *Sekāribeh*, B; *Sākāriyah*, *El-Idrīsī*; evidently Kshatriya, the second caste of Hindus.

²⁸ So B; CT, *Yahūd* (Jews), clearly a mistake. B has "42 sects" instead of 72 classes.

²⁹ So C200, B, and Langlès; CT, *Kābil*.

³⁰ So C200, and Langlès; CT, "they are a people of industry and good judgment."

³¹ From "and the fishermen" inserted from C200 and Langlès.

³² Properly *Rukhkh*, with the kh doubled.

³³ Called *Er-Rahā* (but without vowel-points) C200 and Langlès.

³⁴ Karkedden, vulgarly karkadan. CT, kezkezān; others, karkadān and karkend.

³⁵ 'Alak; which oftener signifies "leeches."

³⁶ So C200 and Langlès; CT and B, ten cubits.

³⁷ "The wild, downy [creatures]," C200 and Langlès. Island of Apes, B.

³⁸ So C200 and Langlès; CT has "make for ourselves a vessel like a boat."

³⁹ Es-Selāhiṭ, Langlès and El-Idrīsī; Es-Selāhiṭah, CT; Es-Selāmiṭ, C200 and El-Kazwīnī; El-Kālāsīṭah, B. The words "where sandal-wood is abundant" are inserted from C200 and Langlès.

⁴⁰ Some words are here added in CT which properly belong to the First Voyage.

⁴¹ C200 and Langlès add a few details about the cow-fish.

⁴² This clause from C200 and Langlès.

⁴³ This and the next two sentences are inserted from Langlès.

⁴⁴ In C200, "the city of Abāṭil," i.e. of Vanities.

⁴⁵ Sākiyeh; which means also a water-wheel for irrigation.

⁴⁶ El-Kamāri, Langlès, adding after aloes wood, "its inhabitants prohibit fornication and wine"; C200 adds the same. It should be kamār.

⁴⁷ In text Sīnī (Chinese).

⁴⁸ Birkeh signifies "bay" as well as "pool."

⁴⁹ So Langlès; CT Sīnī, as before.

⁵⁰ El-hawālish, pl. of hālish.

⁵¹ "And no one can ascend that mountain," CT.

⁵² CT, fulk; here and elsewhere I read kelek; kelek and remes (for remeth), C200 and Langlès.

⁵³ So C200 and Langlès; omitted in CT and B.

⁵⁴ For the remainder of this voyage and the whole of the seventh voyage the C200 is used, and occasionally Langlès, since in CT and B the end of the sixth is curtailed, and the seventh is related quite differently. [This latter, according to the version in CT, is printed in the original and the 1859 editions of Lane's translation, iii. 103-8.]

⁵⁵ Khāwī: so only in Langlès; animal unknown.

⁵⁶ In original, here and later, "bones."

⁵⁷ So B; in CT, "to the land of India."

⁵⁸ CT adds, "nor know we aught of this religion."

⁵⁹ Misquoted: see the original in de Sacy, *Chrest. Arabe*, 2nd ed., ii., 145-6 of the Arabic text, and the translation, 406, 442.

⁶⁰ [Of the Berber tribe of Maṣmūda.] CT, Eṣ-Ṣamūdī (?)

⁶¹ CT, Dārān. B adds details as to preparations.

⁶² This line inserted from B.

⁶³ From this point to the end of the next paragraph B is followed; most of it is omitted in CT.

⁶⁴ Corrected after B.

⁶⁵ CT gives the inscriptions of three more of the tablets, and B all the seven; but they are all very similar.

⁶⁶ Lit., *green* lapis lazuli.

⁶⁷ Corrected from B. Most of the description of the palace in CT is wanting in B.

⁶⁸ Errors in CT and B. Trébutien's version is followed. Tedmur (Palmyra) was believed to have been founded by a queen of the same name.

⁶⁹ Some words of exhortation (not in B) are here omitted.

⁷⁰ "Until he was between the two columns and reached," etc., CT.

⁷¹ [Following the City of Brass, and extending to Night 606, is the "Story of the King, his Son, the Damsel, and the Seven Wezīrs," an ancient collection of stories of the wiles and infidelity of women, which, derived from India, found its way in various forms and branches into Pahlawī, Persian, Arabic, Syriac, Hebrew, Greek, and Spanish. The subject inevitably invites indecent treatment, and it was impossible to give a full translation here. Lane substituted an abstract, which I venture to think inadequate, and therefore omit. The history and variations of this famous collection of tales may be read conveniently in W. A. Clouston's *The Book of Sindibad, or the Story of the King, his Son, the Damsel, and the Seven Vasīrs*, 1884. S. L.-P.]

⁷² Šīreh.

⁷³ In the text some words are misplaced or repeated.

⁷⁴ These words are transposed.

⁷⁵ [The next story, "Arīb and Gharīb" (Nts. 624-680), "a long tale, much resembling the romance of Seyf Dhū-l-Yemen," relates "superhuman exploits in war and other extravagant adventures of men and Jinn," and though extremely curious, was unhesitatingly omitted by Lane as of little general interest. It is followed by thirteen anecdotes (Nts. 680-698), of which he translated four.]

⁷⁶ Wars, *curcuma*.

⁷⁷ Four anecdotes are here omitted.

⁷⁸ In the original there is an introduction like that to "Ibn-Manšūr and the Lady Budūr," omitting the advice of Mesrūr.

⁷⁹ "Bow" in text.

⁸⁰ The next three anecdotes are omitted.

⁸¹ So Trébutien; Ibrāhīm ibn Ishāq, CT.

⁸² In CT, aḥṣada for aḥṣada.

⁸³ One more anecdote is necessarily omitted. Then follows the story of "The Crafty Delilah" (Nts. 698-719), both vulgar and indecent, and the story of "Ardeshir and Hayāt-en-Nufūs" (Nts. 719-738), which is little more than a repetition of "Tāj-el-Mulūk and the Lady Dunyā": both are therefore omitted.

⁸⁴ In the text Taḥwīm esh-Shems; but the Persian Lāb means simply Shems.

⁸⁵ [The introductory part of this story is omitted in B, and Lane relegated it to his Notes. It is here restored to its proper place. The name of the King, Moḥammad ibn Sebāk, and his raids in India, suggest that the writer was acquainted with stories of Maḥmūd ibn Sabaktagīn, the famous Sulṭān of Ghaznī and Khurāsān, A.D. 998-1030. S. L.-P.]

⁸⁶ Sebā in El-Yemen, B.

⁸⁷ "With all his subjects" inserted from B.

⁸⁸ Taḳḳīyeh; onions cooked in clarified butter.

⁸⁹ In B the astrologers cast his nativity and foretell various events.

⁹⁰ "And the signet" (muhr), CT; "and the bow," B.

⁹¹ CT, Shemākh in this case, but afterwards always Shahyāl.

⁹² CT, 20,000.

⁹³ So B, here and later; CT, "the remaining memlūk."

⁹⁴ So B.

⁹⁵ Islands, CT.

⁹⁶ So B; omitted in CT.

⁹⁷ In text ṭābaḳ, but afterwards tābūt.

⁹⁸ B has 'Amār and Beyn el-Baḥreyn.

⁹⁹ This sentence is from B.

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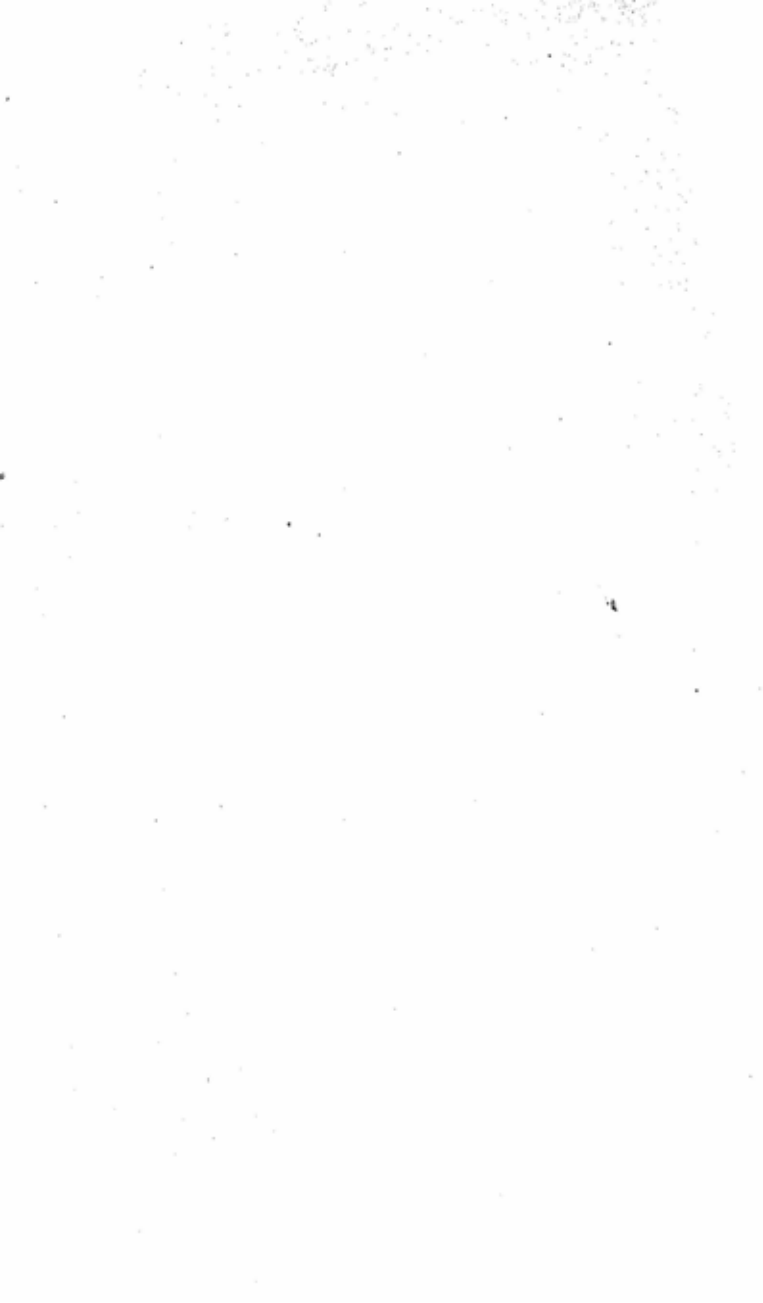
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